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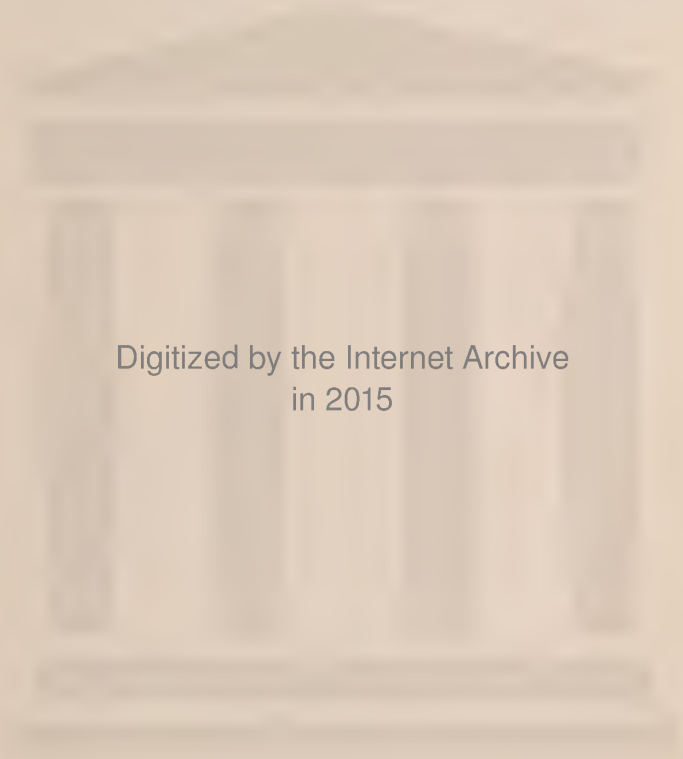

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THE PENTECOSTAL MOVEMENT—PILKINGTON OF UGANDA.†

BY THE EDITOR-IN-CHIEF.

The crowning external revelation of the Word of God is the doctrine of the Holy Spirit, and the corresponding internal revelation of the Spirit in and to the believer is the crowning experience of the Divine life and love.

We have been looking for a series of months at the important spiritual movements of the half century now closing, and surely not one of them all compares in importance with the revival of interest in the person, functions, and offices, and in-working and out-working of the Spirit of God. This last is also first, for without it there could be no other truly *spiritual* movement or development; this gives character, genuineness, spiritual quality, and permanent stability to all other godly growths in knowledge, usefulness, and power.

For the sake of a distinctive name, this may be called the Pentecostal Movement, since the full bestowment of the Spirit, and His complete activity in and through the believer, dates from Pentecost. But by this name is now meant, particularly, the general movement, peculiar in our day, in the direction of new emphasis upon the work of the Spirit of God in three aspects—*sanctifying*, *enduing*, and *filling*. If any choose to regard these latter terms, enduing and filling, as equivalent, we shall not stop to defend the distinction, which is clear to our own minds, but press on to the grand goal which lies before us as the purpose of this paper, namely, to lay as heavy stress as we may upon one all-important fact, and one all-important need: the *fact* that most disciples practically have never yet known the Holy Spirit as a presiding and controlling power, and the *need*, which, of all deficiencies in Christian experience, is the most lamentable and deplorable.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† See "Pilkington of Uganda," by C. F. Harford-Battersby, published by Marshall Bros., London, and Fleming H. Revell Co., New York.

We pass by all else for the time, first of all, to fix attention on the Scripture teaching, and the progress of doctrine which is so conspicuous, when the great leading texts are set in order as they occur in the New Testament.

Our Lord, as Matthew reports Him, is represented as saying in that first great discourse which held the germs of all His subsequent teaching:

> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him? Matt. vii : 11.

Luke, in his report of the same discourse, was manifestly struck by a particular good gift, specified by our Lord:

> How much more shall your Heavenly Father give *the Holy Spirit* to them that ask Him? Luke xi : 13.

This Scripture is very important because upon a comparison of the Gospel narratives it appears to be the earliest statement, in the order of time, found in the New Testament as to the *gift of the Spirit of God to the believer in answer to prayer*. Up to this point there had been no mention of the Spirit of God, except in His relation to the person of Christ, or as connected with the gift of prophecy, as in Zacharias, Elizabeth, Simeon, etc., or by way of teaching the new birth, etc. But, from this point on, it becomes clearer, that believing prayer can claim of the Father a special gift of the Spirit, and a few texts bearing upon the development of this doctrine should ever be written large in the memory. Conspicuous among these are the following:

> In the last day, that great day of the feast, Jesus stood and cried: If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly (*i. e.*, the inner man) shall flow rivers of living water. But this spake He of the spirit which they that believe on Him should receive. For the Holy Ghost was not yet *given*; because Jesus was not yet glorified. John vii : 37–39.

Here we reach a very distinct stage of progress in the unfolding of the truth. We now learn that this gift of the Holy Spirit will make the disciple's inner life a fountain of life to others, so that from him shall flow spiritual rivers of Holy Spirit power and influence, and that such gift of the Spirit waits for Christ's glorification as the condition of its bestowment.

Next, we meet that inspiring passage in Mark, which is so unique in its teaching as to the condition of a proper asking:

> And Jesus answering saith unto them, Have faith in God (or reckon on God's good faith). Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them and ye shall have them. Mark xi : 22–24.

Here we touch another sublime height of teaching. The first pas-

sage quoted revealed God's fatherly readiness to give the Holy Spirit to them that ask Him; the second showed the effect of such gift in making the recipient a reservoir of living spiritual power and blessing. And now we are taught that in asking for such a supremely good gift we must reckon on the faithfulness of God to His promise; we must not only desire and pray for the Spirit, but we must trust our Heavenly Father to do as He says. We are not to depend upon our consciousness of some new force within, or on our own inward frames of feeling. It is a question, not of *perceiving*, but of *receiving*. If we come and desire and ask, having no doubt that God will keep good faith with us, we shall have this good gift.

The only other stage at which we need to tarry in this progressive teaching is the last discourse of our Lord, which is recorded in John xiv–xvi, where there is more teaching about the Spirit than in all the previous narratives of the four Gospels combined; out of this wonderful talk of our Master, we select *two* very significant sentences:

> He dwelleth with you and shall be in you. John xiv : 17.

Here then appears to be a declaration of a present fact and an intimation of a fact yet future. (παρ' υμιν μενει, και εν υμιν εσται.) There was a sense in which the Holy Spirit was already *with* them, but there was another sense in which He was yet to be revealed as *in* them. The other Scripture is John xvi : 7:

> Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you.

This teaching reaches mysterious elevations of truth. So important was this gift that to receive it would repay for Christ's withdrawal! How many of us have ever reflected on that fact and have come to realize its awe-inspiring grandeur! To have the personal companionship of the Lord Jesus, but lose the fulness of the Spirit's revelation within, would be a calamity—so Christ himself teaches.

How immeasurably important then, that every disciple should know his own need of the Spirit, should feel the impossibility of any compensation for such a lack, should understand how ready God is to give the Spirit, and should pray in faith for the gift!

There is one ditch into which many believers practically fall, so that they never get to the firm resting-place of actual reception of this crowning gift of God. They say the Spirit of God was on the day of Pentecost given, fully, finally, and to all believers, and hence is not to be sought or askt in prayer as an unbestowed boon. In a sense this is true, but in another sense it is a snare. There was on the day of Pentecost an outpouring of the Spirit on all believers. The new dispensation of the Holy Spirit was then inaugurated, and we are not, therefore, to look for any such bestowment of the Spirit. But individually we find disciples filled with the Spirit subsequently, and in Ephesians

v : 18, we find a distinct command, "Be filled with the Spirit." There must therefore be some true sense in which we are to claim, receive, and avail ourselves of this last and greatest gift of God. As Christ was once offered for all, a sacrifice for sin, but every new believer takes Christ as a Savior, and so makes practically available the work of Christ for sinners, so the Holy Spirit was once for all given, but every believing child of God accepts and receives the fulness of this gift by faith, and practically it is to him as tho the Spirit had been specially given to him.

For the philosophy of the matter we are not jealous, but for the practical realization of the fact, we well may be; and it is perhaps best to drop all mere punctilious criticism of terminology and verbal expression in our intense desire that all disciples may know and make real their share in the Pentecostal gift.

One fact knocks over all hostile theories: Men and women are in our day *coming into an entirely new experience* by the endowment of the Holy Spirit.

The case of George L. Pilkington, of Uganda, whose newly-published life is reviewed in this issue presents an instance in point.

Referring to his own need of the Spirit he says:

> If it had not been that God enabled me after three years in the mission field to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, showed me that my life was not right, that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times, but I had not accepted God's gift. I saw now that God commanded me to be filled with the Spirit. Then I read: "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them" (Mark xi : 24, R. V.), and claiming this promise I received the Holy Spirit. (P. 222.)
>
> I distinguish between the presence of the Holy Spirit *with* us and *in* us; our blessed Lord said to His disciples, "He abideth *with* you and shall be *in* you." John xiv : 17. (P. 224.)
>
> "He that believeth on me, out of his belly *shall* flow rivers (not a stream or a simple river) of living water. Greater works than these shall ye do because I go unto the Father." What are these rivers and where are these mighty works? We must ask rather, where is "he that believeth on Him? Surely, He is not unfaithful to a single line of His promise. What wonder that infidelity abounds when the worst infidelity of all is in our hearts! What wonder if popery increases, when we have dethroned the Holy Spirit from our hearts!" (P. 223.)

About this same time a great desire arose for mission services to be held in Uganda. In the absence of special missioners from abroad, it occurred to them that God wanted to use themselves, and all in prayer newly dedicated themselves to Him, and askt Him to baptize them anew. This was December 8, 1893.

That very morning they began. They had not told the people, but went up after prayer, at the usual time, believing for a blessing. Mr. Pilkington conducted the meeting. They sang

> Have you been to Jesus for the cleansing power?

and Mr. Pilkington prayed, and then spoke of a very sad case which

had indirectly led to the conviction that there was need of such meetings, and of a new power from God coming down on the native church and even on the missionaries. A certain Musa Yakuganda had come to the missionaries and askt to have his name given out as having *returned to the state of a heathen*. The reason he gave was startling. He said: "I get no profit from your religion." Being askt if he knew what he was saying, he replied: "Do you think I have been reading seven years and do not understand? Your religion does not profit me at all. I have done with it." Pilkington dwelt on this case, and pointed out what a cause of shame and reproach it was to the missionaries. The sense of need of the deeper and fuller life and power of the Spirit took strong hold on the missionary preachers and teachers, and first of all humbled them before God. Then blessing came to the whole native church. On two occasions hundreds were all praying for forgiveness, while others were in the simplest language praising God. The meeting, which began at 8.30 A. M., did did not close till 12, and then another service began in the church directly.

Each morning fully five hundred were present, and they found themselves in the midst of a great spiritual revival, and their joy was beyond expression. The after meetings saw two hundred waiting for individual dealing. Among others who were the fruits of this work was that same Musa who had askt his name to be announced as having gone back to heathenism. Great chiefs in the land boldly confest their wish to accept Christ, and one chief, who had been a leading teacher and suspended for misconduct, acknowledged, in the presence of the king and his pages, that he had not before acccpted the Lord Jesus as his Savior, but did so then. The missionaries appointed the week following the mission services as a time for special meetings for the deepening of the spiritual life.

Those wonderful three days, Dec. 8–10, 1893, will never be forgotten. They were the signal for years of blessing, pentecostal in character and wonderful in results. First of all God had brought the missionaries to humble themselves, feel their need, and seek larger blessing—to be filled with the Spirit. Then they were led to confess to the native church their previous lack of faith, of power, and of prayer, and to ask God for forgiveness. Then came similar humiliations and confessions among the Christians of Uganda. Many who had been lookt upon as leading disciples began to see their lack also, and to realize a new force and power in their Christian experience. In fact, such a spirit of confession and humiliation was poured out on the native church, and such secret sins came to light in this great upturning and uncovering of hidden things, that the missionaries felt called on to restrain these public confessions, lest they should bring too great reproach on the name of Christ, and the awakened

backsliders were counseled to seek the brethren for private confession and prayer before God.

It was particularly noticeable how the conversions and reclamations were almost invariably connected with *knowledge of the Word of God*. At the Liverpool Conference in 1896, Mr. Pilkington said:

"The power to read the Bible is the key to the kingdom of God. With the exception of one case, I have never known *any one to profess Christ who could not read*."

Throughout this great revival in Uganda God has put special and very remarkable emphasis upon the Holy Scriptures as the means both of the new birth and the new quickening in spiritual life. They adopted a plan of erecting *reading houses*, or, as the people called them, "synagogi," where native teachers could instruct the people under the supervision of more experienced workers. The system was organized and became a *leading feature* of the work in Uganda. It was the means of causing the revival which had started in the capital to spread that same year far and wide through the various outlying stations.

By April 1, 1894, between thirty and forty teachers had offered themselves for such service in the country districts, and thirteen were solemnly sent out in one Sunday, and seven more the next week. Shortly word came from the islands of an enormous increase of "reading." A spirit of new inquiry was found, even among Roman Catholics and Moslems. In the autumn of 1894, before the church at Mengo fell in a great storm, at least 2,000 were assembling every week-day morning, and in the 200 country churches some 7,000 more, and on Sundays 20,000 in the various places of meeting. Of these, 6,000 were in classes, under regular instruction; and this great work, reaching out over a circle of territory three hundred miles in diameter, and nearly one thousand in circumference, had to be directed by only twelve Europeans, who workt with the double hindrance of an imperfect knowledge of the language, and constant liability to fever. Yet with all these disadvantages, the work so rapidly extended that, when in December the year 1894 was reviewed, some such results as the following were obvious as signs of God's moving:

When the year began the number of country churches, reading rooms, or synagogi, did not exceed twenty; at the close of the year there were ten times that number, and the ten largest would hold 4,500 persons. Exclusive of the capital, there were on week days not less than 4,000, and on Sundays, 20,000 hearers of the Gospel. The first teachers, paid by the native church, went forth in April, and in December there were 131 of these, in 85 stations, twenty of which, being outside Uganda proper, were in a sense foreign mission stations. Even these figures can not represent the whole work, nor does this number embrace all the teachers, twenty of whom not reckoned in the above number were at work at Jungo. At Bu'si also, an island near Jungo, there were three churches, and 2,000 people under instruction.

The "readers" ordinarily became catechumens, and the catechumens candidates for baptism. In 1893 the catechumens numbered 170, during the year 1894 some 800 were baptized, and 1,500 catechumens remained. The movement, so far from having expended its force, seemed not yet to have reacht its height, and there was every evidence that an enormous accession would yet come, as was the case.

When Mr. Pilkington went to England on furlough, in the summer of 1895, he electrified the audiences he addrest, by his stirring account of the dealings of God with the Uganda mission. And nothing was more noticeable in his addresses than the emphasis he laid on this fact, that the *first step* in this vivification of the church in Uganda was this, that *the missionaries and teachers themselves were led to just views of their own deep need;* they saw the absolute neces-

GEORGE L. PILKINGTON IN UGANDA.

sity for personal consecration, and the experience of a direct and supreme work of the Holy Spirit in themselves.

Here, then, we have another mighty argument for seeking, with a desperate sense of helplessness and with a confident faith in God's promise, Holy Ghost power. Not to Mr. Pilkington and his fellow-workers was this indispensable only, but the whole native church of Uganda owes the almost unparalleled movement of the last decade of years to the new enduements of power which proved to these missionaries such a divine equipment for their work.

It was this outpouring of Holy Spirit power whereby the native evangelists do grand work in Uganda,—another proof that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from America and Europe is to raise up a native church, with trained native teachers. In Uganda, as in many other parts of the

heathen world, the people can follow but can not lead, and some one from outside must lead and organize.

A few examples of the efficiency of these Waganda evangelists will suffice as representative cases.

A missionary visiting a small island in the lake two or three years ago, found but one person who could read at all. Two teachers were sent, and, after nine months, sixty were reading the Gospel. Two teachers were sent to another island, and in a year one very rude church building, that even when uncomfortably full could hold but one hundred, had multiplied into four, one of which would hold seven hundred; the congregation of a hundred had multiplied tenfold, and fifty or more had been baptized.

On the large island of Sese all the chiefs are Roman Catholics. Yet there are some three hundred and twenty Protestants, nicknamed "The people of the Holy Ghost," which, like the nickname "Christians" at Antioch, is an honor, not a reproach; and these disciples, ignorant as they are, evince a like readiness with the early Christians to face opposition and persecution for His name, and nowhere has a greater desire for "reading" been shown.

The educational value of the reading of God's Word has been very noticeable in Uganda. The very physiognomy of the people seems to have been modified by it, so that it is almost possible to distinguish a reader by his outward appearance. The *reality of God* seems to impress itself on the native mind more forcibly by this daily poring over the pages of the New Testament, at first mechanically and almost blindly, then with eyes partially opened to catch a glimpse or a glimmering of the meaning, until, with another illumining touch of God, the Divine message of love is intelligently grasped. Sometimes the impression is like a driven nail clinch't and fastened by a sermon, or a prayer service, or the faithful words of a friend. What a lesson God is thus teaching us all as to the honor and value He sets on His own Word, and this at a time when, more than ever before, even professed Christian teachers in Christian lands seem bent on lowering in the public mind the sense of the dignity and majesty of the Heavenly message. At first those who hear these words find them unintelligible; such terms as sin and salvation, love and faith, convey little meaning to minds that have been cast in the narrow and cramped mold of heathenism. But as they hear and read, Scripture interprets itself, and under the light of the Spirit they get totally new ideas of Divine mysteries.

The outcome of this Holy Spirit revival in Uganda can not be measured; only from the Spirit comes the clear vision of Divine truth, as well as the inward experience of Divine life. And in the native preachers there has been developt remarkable spiritual discernment and power in presenting truth.

A preacher at Mengo said in his sermon that "to form a judgment of man's deserts, *man's* way is to put into one scale his evil deeds and vices, and into the other his virtues and religious observances; but that *God's* way in such a case would be to put *both these into the same debit scale.*" This native preacher had learned that rudimental truth, hidden from many of the wise and prudent, that "all our righteousnesses are as filthy rags," and that the only hope of justification is that the perfect obedience of our adorable Lord, Jesus Christ, shall be placed in the credit scale, and so overbalance and outweigh our evil and selfish deeds.

Another preacher, discriminating between inward heart piety on one hand and outward religious observances on the other, used the following apt and original simile:

> Religion may be compared to a banana (the natural food of the Baganda). The real heart religion is the juicy pulp; the forms and ceremonies are the skin. While the two are united and undivided the banana keeps good until it is used. And so it is with religion. Separate the forms from the spirit, and the one will be of no more value than the banana husk, while the latter will speedily decay and become corrupt, apart from the outward expression. Observances have their value in protecting the holy germ within, and fostering the feelings of the heart. (P. 248.)

The discourse had its suggestion in a certain spirit of insubordination, which sought to rebel against the ordinances of the church. But as Mr. Pilkington asks, "What European teacher could have used such a simile."

Another native preacher, referring to Romish teaching, said:

> No poisoner gives poison meat if he would remain undiscovered. The devil knows that. He has two devices; he will do one of two things; first try to deprive you of the food, and if he can not, he will corrupt it. (P. 248.)

Pilkington before British hearers pleaded earnestly for a sufficient force to take possession of this great opportunity in Uganda, for a hundred additional missionaries, men and women filled with the Holy Ghost, as organizers and leaders for native workers, at least ten of whom could master, and then translate into, the native tongues; and with rare insight into the true philosophy of missions he urged a *new policy of occupation.* He contended that the only true method of distributing missionary workers is to send a large force when *a desire for instruction* and an *aggressive missionary spirit have been strongly developt among the native converts,* instead of sending the bulk of missionary force to places where there is neither desire for teachers nor a missionary spirit. And his argument is that the ultimate outcome of the former method will be far the greater in good. For instance, he says, after ten years little or no impression will have been made on the indifferent and hostile community, and this begets

depression among the workers and in the church at home. Whereas, if the work at the field, where God's Spirit has been outpoured, were reenforced, it will so progress that it becomes a source of wide influence; a strong native church is developt with a large force of native evangelists, and thus the fire God has kindled is carried to the other field and transferred to this other center. The result is encouragement both among the missionary band and the supporters at home.

So strongly did this plea affect his hearers and the readers of his addresses that, for example, the missionaries of the Church Missionary Society in India askt the society, when it could be done, to send candidates offering to go to India, to Uganda, for the time being, instead, to avail themselves of the exceptional opening in that field, the growing conviction being that God's singular blessing in any particular field is a signal for a special reenforcement at that time of the force at work there.

Mr. Pilkington gave, in Britain, a vivid picture of the Uganda work in the shape of four consecutive scenes, afterward issued in pamphlet form, and called "The Gospel in Uganda."

A hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; two hundred buildings raised by native Christians, in which to worship and read the Word of God; two hundred native evangelists and teachers wholly supported by the native church; ten thousand New Testaments in circulation; six thousand souls seeking instruction daily; numbers of candidates for baptism, confirmation, of adherents and teachers more than doubling each year for six or seven years, and God's power shown by their changed lives—and all these results in the very center of the world's thickest spiritual darkness and death shade!

This was in 1896, and later reports eclipse even this.

The changes wrought by the Gospel in Uganda can be appreciated only by setting in sharp contrast the state of things in 1880 and in 1895.

Old Isaiah, "the good-natured giant," will tell you how three hundred brothers and cousins of the king were penned within the narrow limits of the dike, still visible by the roadside, two or three miles north of Mengo, and by his orders left there to starve to death! A boy of fifteen lost sight of a goat he was herding, and his master cut off his ear. For a trifling misdemeanor both eyes were gouged out. An unfortunate courtier accidentally trod on the king's mat, and paid the penalty with his life. The king, simply to support his royal dignity, ordered the promiscuous slaughter of all who happened to be standing on his right and left hand, or all who might be met on the streets at a certain time, by a band sent out for the purpose of such slaughter. Should a remonstrance be made against killing the innocent, the answer would be, "If I only kill the guilty, the innocent will not respect me." Women and children were sold into hopeless slavery and misery. Spirits were believed in, feared, propitiated, and worshiped. Charms were worn; woman was a beast of burden, etc. Christ and his Gospel has changed all this. Domestic slavery no longer has any legal status, and any slave may claim freedom, and this claim will be honored. Woman takes her place

by man's side. Conversion has brought victory over vicious habits; cruelty is seen to be cruelty, and around the Lord's table gather from time to time those who were once darkness, but now light in the Lord, "washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God."

One remark we feel constrained to make, as we read the brief account of dear Pilkington's death. This invaluable missionary and translator, whatever may be the justification of it, joined the troops in quelling the second mutiny. He took up his position with Captain Harrison, who was leading the attack. Men were seen coming toward them, and were thought to be Waganda, but they opened fire, and proved themselves to be Nubians. One of them took deliberate aim at Pilkington several times, but each time missed him. Then Pilkington returned the fire, but the shots went equally wide of the mark. He fired again at Pilkington, and this time shot him right through the thigh, bursting the femoral artery. One of Harrison's Nubian officers then shot and killed the man who had inflicted on Pilkington his fatal wound. Shortly after, the beloved missionary fell asleep. He had gone out in the morning at seven; he was brought back before 9 P. M. dead.

We have had more than once a doubt whether Christ's messengers of peace are to take up weapons of war; whether literally our weapons in the mission field, if they are to be mighty through God to the pulling down of strongholds, are not to be spiritual in character. Had Pilkington kept himself to his work of translation and evangelization, he would have been, so far as man can see, alive to-day. One can not but notice how, *until he returned the fire,* he seemed to be Divinely sheltered from the deliberate aim of the foe; but after he fired his shots, the first return fire was fatal. What impression must be made on the heathen whom we seek to win to Christ, when they see a missionary taking up a rifle and marching against them! "The Son of Man came not to destroy men's lives, but to save them." And what was the act by which the life of the man who had shot down Pilkington was taken, but an act of retaliation! We know of one missionary society, whose unswerving principle it is not to attempt any act of violence, even in self-defense; and they have never yet lost but one life by any act of violence on the part of the natives among whom they labor. With the utmost tenderness we feel constrained to ask whether our missionaries should not keep themselves to their work as God's heralds and witnesses, and whether an entirely pacific mission on their part would not seem in the eyes of pagans more consistent with their profession and the spirit of their Master. For ourselves we have long felt that war is not the occupation of the missionary, and every new instance, such as the beloved Pilkington furnishes, seems to erect a new warning for God's servants.

MISSION WORK AMONG THE LAOS OF INDO CHINA.—II.

BY WILLIAM A. BRIGGS, M.D., LAKAWN.
Missionary of the Presbyterian Board of Foreign Missions (North).

For years the eyes of the missionaries among the Laos of Northern Siam have been turned to the vast unoccupied territories to the north and east of the present mission stations. A score or more mountain tribes, each speaking a separate language, and millions of Laos-speaking people far beyond our present stations, are dependent upon us for the knowledge of the Gospel. Dr. Daniel McGilvary (called by some the Apostle Daniel) has for years made extensive tours to the north and northeast. Other missionaries have also, from time to time, visited parts of this great outlying territory, and have done faithful work in sowing the seed. God has promist the harvest.

The immense distances to be traveled, and the rough character of the country, make it impossible to follow up this work from our present stations. With a view, therefore, to establishing a station in British territory to the north, and a station in French territory to the northeast, two committees were appointed to explore these regions during the year 1897, as much as possible covering territory heretofore unvisited. Rev. D. McGilvary, D.D., and Dr. S. C. Peoples were appointed to take a tour through French territory to the east and northeast, while the Rev. W. C. Dodd and I were appointed to take a tour through British territory to the north and northwest.*

From Lakawn we were absent ninety days. "We slept in Buddhist monasteries more frequently than elsewhere. We came into close contact with the religions and the superstitions of the people. We distributed books, explained picture rolls of scenes in the life of Christ, gave away medicines free and in exchange for food, and sought to point all to Him who is both Teacher and Healer." We traveled in a strange land, among strange people, most of whom had never seen the face of a white man before, and everywhere, except in one small village, we and our message received a most cordial reception.

On Monday, Nov. 8, 1897, at 2.20 P. M., from the height of 5,000 feet above sea level, we saw before us the plain of Cheung Tung. Our eyes beheld in the distance the scene to which our hearts and minds had wandered many times during the past few years. But the view was disappointing. Mountains—mountains everywhere; and the plain—a spot the size of a man's hand. Yet this was Cheung Tung, and our hearts were glad. This tiny spot among the mountains proved to be a plain ten miles wide by twenty miles long, with a city greater in area and population than any city yet known to us in all the Laos-speaking territory.

* A limited number of the reports of these committees can be had by applying to the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

A MARKET SCENE IN CHEUNG TUNG.

Ten full days were spent at the city of Cheung Tung—days and nights of work, with but little rest. Such openings presented themselves for evangelistic work that it was decidedly a trial to be unable to remain longer. We were, however, comforted with the thought that hundreds of portions of God's Word had been distributed, and the seed had thus been sown in what seemed to us prepared soil. The Sabbath which we spent in Cheung Tung was big market day, and we might then have judiciously disposed of every Laos book we had brought with us. We had about two hundred pounds' weight of literature with us, but our whole stock could have been disposed of in any one of half a dozen towns.

On the morning of Friday, Nov. 19, we separated, Mr. Dodd going northeast, while I kept on to the north, both of us crossing into the province of Yunnan, China. On our way homeward we met one month later at Muang Yawng, and, with great rejoicing, rehearsed all the way the Lord had led us.* Certainly, our eyes had seen and our ears had heard much of which we had never dreamed. What joy to give the Bread of Life to *hungry* souls! What a happy burden had been laid upon us, and what a cause for rejoicing, to know that through the medium of our Laos language we can (if the church send us) give to the people in all the territory through which we traveled the truth as it is in Jesus. The following incidents from my own experiences illustrate equally the experience of Mr. Dodd.

At Muang Mah, in Laam province, I was kept so busy attending the sick and answering the questions in regard to the "religion of Jesus," that I found it difficult to press my way through the crowd Sabbath afternoon and ride off to visit another village near by. The

* Our rejoicing was increast by the presence with us of Rev. Robert Irwin, who was returning from America via Burma and the Shan States.

head man of the village showed deep interest, listening for hours to the message of truth. The highest official of the district, an old white-haired governor, sent a special messenger to call us to his place, asking to hear our message, and listening to it most thankfully, thoughtfully, and even devoutly. In the evening over thirty of those most interested, who had waited hours in the temple for my return, were gathered together for a farewell meeting. The picture roll was exhibited, and for an hour and a half those people listened with eager attention to the story of the birth, life, death, resurrection, ascension, and promist coming again of our blessed Lord. A special endeavor was made to have them understand the main particulars, and the effort was graciously rewarded by hearing them spontaneously repeat the main features of the story over and over again to each other. An appeal was made to them not to treat our message as mere gossip, but as the Word from the only true God, and as that which pertained to their own eternal welfare. The appeal and the message were received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire, and asking questions of the Christians in our company.

On Monday morning, Nov. 29, I and my boy rode on ahead of the caravan into Muang Laam City, crossing over a mountain 5,800 feet above sea-level. We arrived at the city at 11.20 A. M., in time to see the great market, which was, indeed, worth seeing. Here our message was listened to with a similar interest to that shown in Muang Mah. One

A GROUP OUTSIDE THE TEMPLE IN MUANG LAAM, YUNNAN, CHINA.

priest paid us eight or ten visits—coming every night after dark and staying until we were too tired to talk longer. He was given a copy of our Scriptures (so far as yet publisht), and spent many hours in diligent study, asking thoughtful questions that he might be able to teach others. Just as we were starting on our homeward journey, this priest came with questions as to whether or not the genealogies of Jesus had any special significance or importance in the plan of salvation. After a brief explanation, I was obliged to jump on my horse and hasten after our caravan, which was almost out of sight.

THE WILD WAHS OF YUNNAN.

In Muang Laam we saw for the first time the real "Wild Wahs," who are big, strong, robust, ugly, black, fierce-looking creatures. Certainly one felt like maintaining a comfortable distance between one's neck and the big butcher knife that was stuck unsheathed into the loin-cloth of every Wah. The Wild Wahs occupy the mountains of the southwestern corner of Yunnan province, China, and the British territory contiguous to it. In customs, costume, and physical appearance they may well be called "wild." It would be difficult to imagine any family of the human race with less cultivation than these black-skinned, almost naked head-hunters. There were a few hundred of them at the market in Muang Laam City on the day of our arrival, and our immediate sensations would be hard to describe. We thought of all the horrible missionary picture books which we had, in boyhood, secretly considered fiction, and we decided that the truth was emphatically stranger. Yet these people have a civilization of their own. They have some thirteen weeungs (cities) in their mountain fastnesses, and are so strong that they have for eight years been able to defy and defeat the armies of China sent to overcome them. This year China is determined to end the matter, and has entered upon a war for the utter extermination of these savages. Tho China may be unsuccessful, the Wahs will in time be compelled to give in. Races of men, more wild and savage than the Wahs, have been compelled to give in, not by a war of death, but by a war of life, light, and love. Our conversation with the Chinese commissioner on these lines provoked no cynical smile, but an exprest desire to know more of this matter. The history of the Christianity of Christ gives no cause to be ashamed of the practical power of the Gospel.

Between seven and eight hundred years ago the Wahs, living in a district called Sam Tow, near Cheung Toong City, were converted to Buddhism, and now call themselves Plangs. These Plangs are Buddhists of the strictest type, and seemingly it is only the fault of Buddhism itself that they are not better Buddhists. They are faithful, but continue to look for something satisfying. "Every boy among this remarkable folk enters the priesthood, and there learns the Laos

language. This solves the problem of how to give the Gospel to the score of mountain tribes in Indo-China. Each tribe speaks a language unintelligible to the others, but while the Plangs retain their own language, most of even the women and children also understand and speak the language of their religion, the Laos. All the men can read our Laos printed books."

These people, hungry for truth that satisfies, and longing for light, are very anxiously awaiting the coming of the promist Messiah of Buddhism. What a preparation for the true Messiah! At every Sam Tow village which we visited the people listened with rapt attention to all we told them, and eagerly requested books, which were distributed carefully among them. In one village the people remained till far on into the night, asking questions—not about the "outside country," but about the upper country and the God who had come to earth, and who seemed to them to be surely the One for whom they had been looking eagerly these many years. I was finally obliged to request them to leave that I might rest. I then went to say farewell to the abbot of the monastery, who was sitting in state, teaching the priests and novitiates their lessons. I presented him with a copy of the Gospel according to St. Matthew, which he accepted with thanks. As I turned to go, I found two or three men to whom I had given leaflets, who implored me to explain some things to them more fully. Thus for a shalf hour after midnight I preacht on the "Lord's Prayer" and "Come unto Me," having for an audience the two or three men of the village, the abbot, and some twenty odd priests and monks, all of whom gave most respectful and thoughtful attention. In the morning, at 5 o'clock, the abbot and all the people of the village were out to wish me many good things; promising a warm welcome should I return.

Are we going to leave these warm-hearted, earnest people—once wild Wahs—to seek on without the help we can give them? The Church must answer. It is well said, "Where the emblem of Anglo-Saxon liberty has once been raised it must never be hauled down." Last year we planted the emblem of eternal life, liberty, and love four hundred miles beyond our farthest outpost. Is it to be hauled down? Or will the Church say, "Go back at any cost, and occupy the land in the name of Christ and His Church?"

There are open doors on all sides. Strong, able, consecrated men and women are ready to enter. But the word has gone out that the Presbyterian Church is saying, "The debt is paid, let us take a holiday." We can not believe it. The church is made up of men and women who know that since the debt is paid, it is just the time for keeping out of debt, not by selling part of our birthright, not by mortgaging a corner of our vineyard, but by enthusiastic labor and consecrated self-denial. To-day the Woman's Foreign Missionary Socie-

ties are stronger than ever. The Christian Endeavor societies are active in missionary work. Many Sabbath-schools are taught to think and to pray and to give for missions. Missionary literature is flooding the country as never before. God has again blest the land with peace and prosperity. Bugle calls of triumph are heard from our missionary army scattered among the nations. Despatches are being received from our pioneer corps in China, Korea, Siam, Laos, and other fields, calling for reenforcements and supplies. What shall the answer be? It must be quick, definite, and decisive. If the Presbyterian Church loyally and liberally supports the work already entered upon, the answer is "go forward," otherwise—no, I believe there will be no otherwise.

A GROUP OF KAWS IN THE BRITISH SHAN STATES.

PREACHING THE GOSPEL TO THE LAOS IN BURMA.

REV. W. C. DODD, CHEUNG HAI, NORTHERN SIAM.
Missionary of the Presbyterian Board of Foreign Missions.

Mrs. Dodd and I left our home in Cheung Hai, North Siam, on the 7th of March, 1898, and spent three and a half months itinerating. Nearly all of that time we were in territory which has, within the past four years, become a part of Burma, but the population of which is nearly all Laos. We traveled by boat some distance up the Maa Kawng, then took pony express, limited—very much limited, both by the size of the pony and by the short stages it could traverse—usually from ten to fifteen miles a day. More than a month was spent at Cheung Tung, the capital of the Eastern Shan States of Upper Burma.

Photograph by W. A. Briggs.

W. C. DODD PREACHING TO A MOUNTAIN TRIBE IN A KAW VILLAGE, CHEUNG TUNG.

We both preacht, but not in the same way. I took few texts, Mrs. Dodd took none, but neither of us spoke from manuscript. We had two picture rolls of scenes in the life of Christ. These spoke to the eyes of the people, while we assaulted ear-gate. Sometimes I would be explaining one set, and Mrs. Dodd the other at the same time. We simply told about Jesus to those who, with few exceptions, had never before had Christ and the resurrection preacht to them. Most of our large audiences were in Buddhist monasteries, and often included the monks, but we also went to private houses and talkt to the people, who quickly came together. Sometimes our audience did more talking than we, but this was the exception. Usually we had the strictest attention, and plenty of questions afterward, or respectfully put during the telling of the story.

While in Cheung Tung, we turned our boatmen and carriers into colporteurs. Some of them were not Christians themselves, but they did good work in assisting the native Christians in evangelism. All alike were detailed daily, with books and a picture roll. They pretty well covered the villages in the Cheung Tung plain. More than seven hundred copies of a small tract, on the essentials of truth as it is in Christ, were thus distributed. On market days we were all especially busy. These market days come once in every five in all the large towns in this region. They are attended by people from all the contiguous villages, some coming so far that they have to sleep a night on the way. In this way books and the spoken word of truth had a wide dissemination. Many exprest a desire to learn more.

In order to understand the way these people receive the Word, a little Buddhist theology is necessary. According to this theology, myriads upon myriads of ages ago, a white crow living in a "nikote" tree, laid five eggs. Earthquake, thunder, and tornado envelopt these eggs round about, and scattered them. Each was taken by a foster-mother and hatcht. They became respectively, Kahkoosuntah, Konahmanah, Kasappa, Kotama (afterward Gotama Buddha), and Ahreyah Mettai. After living for a time as sons of the white crow, they were reborn in the upper worlds as water lilies or lotus. There they agreed that the lotus which first budded should be born on the earth, as a Buddha, to bless animals and men. First, Kahkoosuntah's lotus budded, and he became a Buddha for 5,000 years. His appearance was like gold. At the end of 5,000 years he entered Nirvana, or, as it is called here, Nippän. After him came Konahmanah, like a jewel, 3,000 years, then Nippän. Then down came Kasappa, white as milk, for 2,000 years. Then the lotus of Ahreyah Mettai, who was next in age, came to bud, but Kotama swapped lilies with him on the sly, and, coming down to earth, was born on the island of Ceylon. It is acknowledged that his natural life was only 80 years, but it is claimed that he has merely entered upon the second stage of Nippän, of which there are three in all. The first he entered when he made the great renunciation under the sacred Po tree. The second one he entered at death, and in this he still retains consciousness and power; he can come on invitation to inhabit his images, and can bless his votaries. Thus his "life" is not yet ended. It is to last 5,000 years, when he will attain the final stage of Nippän—complete annihilation —for a time. His religion is only a preparatory one, admonishing to negative virtues, and warning against positive vices. Some say that at the end of the 5,000 years, others, when all men become pure as white milk—Ahreyah Mettai will take his turn, out of which he was cheated by Kotama, and be born. He is to combine all the glories of person, and all the virtues and powers of his four brothers who have preceded him, and is to live and reign 84,000 years. All who have white hearts will be born or reborn at that time; and when he enters Nippän, they too shall enter, and thus stop the hitherto ceaseless round of transmigration. Yet, only for a time. After cycles of ages, all must begin the dreary round again, the five brothers, animals, and men alike.

Most of our auditors lookt upon Jesus for the next Buddha, the Savior, Ahreyah Mettai. Many lifted both hands in worship of the pictures, the books, and the preachers. This, of course, we forbade, and tried to explain how far superior Christ is to Ahreyah Mettai.

The general expectation of a Messiah doubtless explains the reception accorded our colporteurs. They were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners, deriving all merit and blessing from Jehovah God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of heathen homes.

How many cycles will it be, think ye, at the present rate, and such fast and loose playing at missions, before voluntary, intelligent, Christian service, shall ascend to Jesus the King from these homes?

MISSIONARY INTEREST AND MISSIONARY INCOME.

A SYMPOSIUM.

We have askt a number of the leading secretaries, pastors, laymen, and women of different denominations to give in a few words the results of their thought, observation, and experience as to the cause for decrease in the income of some of our foreign missionary boards, and the best means of increasing and maintaining the interest in and the contributions to the foreign missionary work. We purposely selected parties in different fields, and having different convictions and experiences, in order that the subject might be presented as broadly as possible in the brief space allowed. For the editorial comment on this important subject see the Editorial Department.—EDITORS.

THE RESPONSIBILITY OF PASTORS.

By Rev. WILTON MERLE SMITH, D.D., Pastor of the Central Presbyterian Church, New York.

The decrease in the income of many of our mission boards is due undoubtedly to the recent depression of the business interests, and to the ever-increasing demands of local charities.

The *remedy* lies largely in the hands of the pastors. The lack of interest on the part of many of the pastors in the great missionary work of the church is discreditable to the last degree. There never fails to be an earnest missionary church when there is an earnest missionary pastor. The lazy, slipshod, indifferent way in which missionary offerings are made in many of our churches is a crying shame to the cause of Christ. The pastors have the remedy in their own hands.

1. Let them present often, faithfully, and fervently, the cause of systematic beneficence. Let them teach their people that worshipful and proportionate giving ought to be an important and integral part of their religion.

2. Let the old missionary concerts be galvanized into life. Have a lantern or stereopticon, and throw on the screen pictures of fields, of mission buildings, of different phases of the work. Let the pastor be willing to do a little hard work.

3. Let each church send out its own missionary. If possible let him spend six months working in the church before his departure, and then go out to some foreign field with the prayers of the church behind him. Let him have a camera, and send home pictures to be thrown upon the screen in the monthly missionary meetings. Let his letters be read at the same time. The church by and by will begin to burn with missionary zeal. Not only this missionary's support will be easy, but the general offering of the church will be doubled on account of the increast interest in the subject.

4. If the pastor has little interest, the trouble lies in his lapsing spiritual life. He knows little of the mind of Christ. Let him go to Northfield next August, and get a baptism of new fire, and of the Holy Ghost.

THE TRUE MOTIVE AND SPIRIT OF MISSIONS.

By Rev. JAMES I. VANCE, Pastor of the First Presbyterian Church, Nashville, Tenn.

Back of the inadequate maintenance of any cause will be found a waning interest in its purpose, and a weakened conviction of its importance. The diminisht income of foreign missionary societies and boards is not satisfactorily explained by saying that the church is

in a state of spiritual declension, or that church members are possest of a parsimonious spirit, or that Christians are in the grip of hard times. *All* of this may be true—it is probably false—but it fails to explain. The decrease in contributions is due to a waning interest in the cause of foreign missions, and to a weakened conviction of its importance. Three things have contributed to this result.

1. Mistakes have been made in the motives used to awaken an interest in the cause. It is not necessary to damn the universe in order to get an argument for foreign missions. The zeal that has been awakened by the vision of the heathen world marching in unbroken phalanx down to perdition is too hysterical. We may differ as to its scriptural correctness, but we can agree that all decisions pertaining to the final destiny of certain classes of our fellow-men may safely be left in the hands of the Supreme Judge of all men. It is a far higher and truer motive that gets its plea from the cross of Christ. The interest that is awakened by a decree of retribution is likely to lack longevity, but the interest that is created by fellowship with Jesus Christ, by devotion to His command, and faith in His ideas, will never suffer diminution.

2. Mistakes have been made in the management of missionary work. Whether justly or not, these mistakes have imprest many earnest Christians with the belief that oftentimes there has been a lack of economy, and sometimes a lack of judgment. Perhaps this impression has not been well-founded, but whether just or not, the suspicion has been aroused, and the result has been diminisht contributions. The glory of foreign missions is the spirit of sacrifice which is thought to be embodied in them. Once break that spell, and the cause ceases to be magnetic. Let the church suspect that there is extravagance in the management of missions, or that pastors and missionaries who represent this cause, and plead for its generous support, are themselves lacking in that spirit of Calvary, and the fountain of Christian generosity flows weak.

3. It is popular and common to lay everything that is wrong in our church life at the door of the Higher Criticism. This is not quite fair. There is no doubt, however, that the rationalistic spirit, which has been so much in evidence of late years, should be made to bear a large share of responsibility for the falling off in contributions to foreign missions. It has tended to weaken the faith of many in the inspired authority of the Bible. It has cast a cloud of doubt over many portions of the Book that bear directly upon the subject in hand. It has supplanted the teachings of Jesus with certain theories gathered from the comparative study of religions, and which insist that the best religion for a people depends upon the intellectual, social, and moral status of that people. If it be true that Christianity is the best religion only for those people who have attained the highest, or a high degree of civilization, foreign mission is not only unnecessary, but quixotic. This subtle spirit of doubt has unconsciously poisoned the minds of many Christians. It has affected them sufficiently to lead them to write an interrogation point where they used to write a period. The inevitable result is that they give less. Doubt as to the value of the investment leads them to hesitate.

If the foregoing diagnosis be correct, the cure is not hard to dis-

cover. We must get back to the old confidence in the Book. We must argue our cause from the throne of God and the cross of Calvary, rather than from the dogma of eternal punishment. Above all, then, must be a fresh baptism of the old-fashioned spirit of sacrifice that made lustrous the careers of the pioneer missionaries. Softness in service will never stir the pulse of liberality; hardship and sacrifice will. It is the old glory that we need above all things else. The cause that has the cross conspicuous in all its struggles will not fail of the adequate support of God's people. We need the spirit of that brave Scotch soldier who fell in the battle of Atbora. As the Cameron Highlanders stormed the heights, Capt. Urquhart fell, fatally wounded. His comrades gathered around him to bear the wounded man from the field, but he motioned them away, as he said: "Never mind me, lads; go on." It is such devotion as this to any cause that makes friends rally to its support. It is precisely the spirit which the Savior breathed upon the missionary cause, when, for the first time, He sent His disciples forth to preach the Gospel. The old spirit of sacrifice in the cause itself will, more than all else, be the guaranty of its sufficient support.

BROAD VIEWS AND DEEP CONVICTIONS.

By Rev. C. M. Lamson, D.D., Hartford, Connecticut, President of the American Board of Commissioners for Foreign Missions.

The law of cause and effect is better stated as "causes and effect," for usually the effect is the result of two or more causes. The decrease in the income of foreign missionary boards has several explanations; no one can dispute if we affirm them to be causes.

1. The present educational and philanthropic appeal, while it may appear to many as more rational and acceptable, is certainly not as vivid and impressive as that presented twenty-five years ago. To say to the churches, "Men and women are forever lost if you do not now send them the Gospel," was a very awakening appeal. For this there is no remedy but that of making the new motive as imperative as the old. Make clear to Christians that if their faith is so real then it must be *preacht*. The apostle creed means the creed of apostles, of men who must preach to the world what they believe. The missionary spirit is the measure of the quality and intensity of our faith.

2. The nearness and variety of the needs and charities of the times diminish somewhat the unique interest in foreign missions. Great numbers of societies and causes now claim the aid of the churches. A small local interest often receives as much as the great world-wide cause of missions. The remedy for this is the constant affirmation of the fact that the world is one, and that all are neighbors. The Christian heart must learn from Christ that the unit of Christian interest and work is *the world*. The whole circle is the unit—the degrees are parts of the circle. The circle is not the sum of the degrees. To think rightly of any human need, or serve rightly any local interest, one must know, love, and serve the whole.

3. There is a growing impression that the so-called ethnic religions

are fairly well adapted to meet the needs of other races. Through the "Parliament of Religions" and the study of comparative religion, the thought has obtained some influence that the need of the world for Christianity, or rather for Christ, is not immediate or imperative. This seems to imply that there is among Christians a diminisht sense of the necessity of the Gospel for all men. Christianity is lookt upon as a local religion, the religion of a superior civilization. The remedy for this impression is the clearer conviction, gained from the Scriptures, that Christ is *the only Savior*, and that He is the Savior for all men. The world needs not *a* religion, but *the* religion. The best religion is necessary for the lowest race. If Christian teachers and preachers would learn from missionaries and other sources, what the religions of the world are doing for the people who accept them, of the degradations and sufferings and slaveries they produce, or allow and can not cure, and would teach this to the churches, something might be done to lead all who love Christ to preach Him to the world.

The remedy for all the hindrances might be in increasing the knowledge of what missions are doing. "They are doing more to-day for Turkey than all the European powers combined," says Dr. Hepworth. Missions are the pioneers of commerce, and make the world more productive. But the real remedy must be in a *more entire devotion to Christ*, and a consequent spirit of sacrifice, in order that the world may have His Gospel. Those who have to do with the active efforts of missionary organizations, and at the same time with the life of the churches, feel that the close union of the two needs, not that criticism be met concerning administration, nor that the so-called causes of decline of interest be removed, but that in some way the men, the middle-aged business men, the active masculine force of the congregation, be so interested in the duty and privilege of evangelizing the world, that they shall even make sacrifice to give to the great work. When we have solved the question, How shall we reach business men with the touch of the Gospel truth? we shall have solved the question of decrease of income by making it no longer a question.

THE VIEWS OF A LAYMAN.

JOHN H. CONVERSE, Esq., Philadelphia, Pa.

Among the causes for the decrease in income of the foreign missionary societies and boards, may be mentioned the following:

1. The foreign missionary work has lost, to some extent, the element of adventure, heroism, and self-sacrifice. The spirit which animated the Crusaders in the middle ages was reflected in the spirit which inspired men in the early part of this century to adventure their lives in the foreign field, and which stimulated those at home to sustain the work. The extension of all that is involved in nineteenth century civilization, and the spread of material improvements, have brought heathen lands nearer to us, and rendered us more familiar with their actual condition. Familiarity has bred indifference.

2. The multitude of causes now appealing to our churches, is probably another reason. The number of benevolent objects in which the church may take an interest is legion. The work which may be

accomplisht by the institutional church, the claims of the different boards directly connected with the church, the appeals for educational, philanthropic, and humane work generally, have trencht on the interest and means of the benevolent.

3. Lack of information as to the real methods and results of foreign missions is another element of the problem. Many earnest and excellent Christians are not sufficiently informed on this point, and have only a vague idea of what is being done, and what remains to be done.

The consideration last named suggests the course which should be taken to stimulate a greater and more abiding interest in foreign missions. It is in the power of the pastor to promote such organization and action as will lead to an increase of contributions. The dissemination of periodicals and other literature bearing upon missions, the monthly concert of prayer in the interest of missions, the presentation of the subject from the pulpit, and the promotion of missionary organizations in the churches, are all needful and proper means of promoting greater liberality and more adequate support of the foreign missionary work.

A QUICKENED SPIRITUAL LIFE.

By Rev. Henry C. Mabie, D.D., Boston, Secretary of the American Baptist Missionary Union

As far as the American Baptist Missionary Union is concerned, while there have been years in the last decade in which there have been larger deficits, they can not fairly be attributed to a decrease of interest in missions so much as to incidental causes. If we consider the past decade as a whole, and make allowance for these factors, we find a sum total of markt gain.* The relative number of our contributing churches has very largely increast, and the circulation of our literature has practically doubled. Considering that six years of the past ten has been a period of uncommon financial depression in the country as a whole, we can not but feel that the record made by our churches under the divine blessing is occasion for uncommon thankfulness and rejoicing.

Yet, while saying this, nearing the close of our present fiscal year,

* Previous to 1890 there were only two years in which the donations from our churches exceeded $200,000; the offerings from the same source for the last decade have averaged $320,000 per year. Within the same period the number of our missionaries has increast from 262 to 474. The contributions just referred to take no account of income from legacies, contributions to woman's societies, income from funds, etc. If these were included, the average annual income for the past nine years would be nearly double the amount received in donations from the churches. It is true that there have been two years in which unusual stimulation was applied to our churches. First, in the effort of the centennial year (1892), when we raised from the churches alone over $600,000 of funds available for current work; and again, in 1897–8, when we raised $749,298.31, paying the large debt of about $300,000, besides carrying the regular work of that year. Each of these efforts was naturally attended with a markt falling off in the year immediately succeeding. Of course, some anxiety was occasioned the society again in each instance, so that it will be true to say that there has been a sort of chronic dread of deficits, and much talk about the danger and evil of them. This talk, doubtless, has contributed somewhat to the general impression that is abroad—that the interest of our churches in foreign missions is dying out.

and our work requiring $350,000 in donations from the churches, we are in considerable suspense whether the year can be closed without a deficit. The fact is, the wide opportunities everywhere, and the ardent enterprise for possessing new fields is always pressing mission boards to occupy faster than the churches seem able to follow, considering the ever-expanding home demands upon their resources. I do not doubt that the markt defection in faith in many influential quarters, the influence of the Parliament of Religions, and loose views generally on the subject of comparative religions, not to mention the great increase of worldliness in the churches, has had much to do with the deficits in the past, and with the general inadequacy of funds for the increase of the work abroad.

The question as to how to stimulate general, steady, and abiding interest, so as to secure larger giving, fundamentally concerns the development in the church of the vision which Christ had of this world—the increase of motive to personally reincarnate Him among the heathen—and the Christian use of income with respect to the execution of His last great commission. The ultimate problem is that of the deepening and broadening of the spiritual life, and for this the ministry, the Christian press, and our Christian schools are chiefly responsible.

THE SECRET OF WOMEN'S SUCCESS.

Mrs. J. T. Gracey, Rochester, N. Y., Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

I consider myself very fortunate in being connected with a missionary society whose income has not decreast during the past few years, but has steadily increast. This society has raised within the past five years a little over one million five hundred thousand dollars, which is an advance of more than a quarter of a million dollars over the preceding five years. These results have been accomplisht by the women in one of the most remarkable periods of financial depression this country has ever known, and at a time when some other missionary societies have fallen behind in their contributions. There has been also in the same time an advance in auxiliary societies, young people's organizations, members, etc. Moreover, there has also been a steady increase in the subscriptions to our four missionary periodicals,* by which the society is sending missionary information into more than seventy-three thousand homes. Within the last five years ninety missionaries have been sent to the foreign field, against fifty-six sent in the preceding five years.

The contributing causes to these results have been various, such

* *The Woman's Missionary Friend*, the organ of the society, has a subscription list of 20,857; *The Children's Missionary Friend*, 21,759, and *The Study*, a monthly leaflet for the uniform study of mission fields and subjects, has now reached 27,000, while the paper publisht in German for the German constituency, has 3,510 subscribers.

as a very complete organization, systematic and not impulsive giving, the little from the many rather than the large donation from the few, a free use of missionary literature, systematic study of all phases of work, both at home and abroad; the itineraries of returned missionaries, bringing the auxiliary societies in sympathetic touch with their representatives; the distribution of thousands of mite boxes in the homes, gathering up the small amounts; giving special work to the individual or society who become interested in the development of their protégé, in educational and spiritual lines; and the observance of a thank-offering day. The observance of this day has become very general, and since its inauguration, some fourteen years ago, over two hundred and thirty-three thousand dollars have come into the treasury through this channel alone.

The funds of this society are not only raised, but distributed by the women. The appropriation of all money is also made by them, so that they feel a measure of responsibility, which is healthful. These are some of the reasons why the Woman's Foreign Missionary Society of the Methodist Episcopal Church has recently taken no backward steps, and we believe that similar methods will produce similar results elsewhere.

EDUCATION OF THE YOUNG PEOPLE.

Miss V. F. Penrose, Germantown, Pa.

The people of the United States spend annually for jewelry, $450,000,000; for tobacco, $600,000,000; for liquor, $1,200,000,000; and their capital is $80,000,000,000. And yet the funds being contributed by the Christian Church to foreign missions are utterly inadequate to meet the demands of a growing work. Why?

The reason is not found only in the increase of benevolent objects at home, hospitals, asylums, all sorts of charitable work, each claiming our supreme attention. Giving is not systematic. Worldliness has increast, "and the love of many has waxt cold." A personal interview with the living Christ is needed. The "unbelieving world," as has recently been said, is the church at home. God's power has not changed. If we would lay hold on Christ we would realize at once the eternal truth of His words: "All power is given unto Me." Ignorance of the world-wide work abounds, and largely explains the situation.

A factor most neglected, a most important factor, is *our Sunday-schools*. True, they are for Bible study, but are they not first of all to make soul-winning their supreme object? Is not Christ to be shown as our head? Has He not commanded, "Go ye into all the world?" Are we faithful to Him if in our Sunday-schools we neglect to teach the need of obedience to this great command, His last?

Time does not permit? Then omit two hymns and in their place

have some carefully prepared missionary information.* Tell the story of Blind Cha'ang from the February MISSIONARY REVIEW OF THE WORLD, or tell the story, "In the Tiger Jungle," or "God on the Rock," from "On the Indian Trail." These can be told in the primary, the intermediate, the senior departments. They all interest, all show what Christ's power is among heathen people. The first could be used to illustrate medical missions, that crying need of mission work with only one doctor to twenty other missionaries, and each medical missionary with a clientele of two and a half million patients. "In the Tiger Jungle" would show a phase of missionary life, touring. "God on the Rock" illustrates the need of education, and how work must be begun.

Ten minutes, once a month, thus employed, systematically, carefully, *prayerfully*, has in one school interested many who were before uninterested, because they did not know the facts, had been brought up in ignorance of missions, had never read the missionary magazines; and the money in consequence increast remarkably. The desire now is for more information. *Always in view is the map of the world.*† Colored to represent the progress of religion, it is a silent witness to "the petty done, the undone vast." It shows that "there remaineth yet very much land to be possest." You can not do the best work without a map of the world.

In the Sunday-school library have an annex for some of the new, delightful books like "Vikings of To-day," by Wilfred T. Grenfel, M.D., "Korean Sketches," by Rev. James S. Gale, "In Lands Afar," "Khamil," "Behind the Purdah." Have the books accessible, and ask some one to read such a chapter as that on the Korean "Boy." One hundred and fifty missionary books, read by one small society, caused them to raise $1,500 for missions.

Let each class take, as a class, one missionary magazine, and have interesting bits markt. Believe me, if once our Sunday-schools as a whole begin to have information of the progress of the Kingdom as an integral part of their Christian education, much prayer being offered in the schools, as one need after another is shown, the whole church will be better informed and interested. Many are in the schools who attend no other service, who do not belong to the Christian Endeavor Society (where perhaps quarterly they may hear of

* Classes can take turns in supplying information on the country for the month, or teachers can take turns in hunting up the facts and trying to make them interesting and helpful, because "the love of Christ constrains." The "Twenty Questions," publisht by the Presbyterian Board of Foreign Missions, can be used, one for each class, and as they are really undenominational, can be used by any denomination. The information necessary for the answers should be arranged for at the Sunday-school library.

† The A. B. C. F. M. has a fine map, on cloth, for $2.50. This was easily colored with water-colors, after that beautiful little map of the world in "The New Acts of the Apostles" (which can also be purchast separately for 40c. at the publishers), gold stars marking where all denominations are at work.

missions), nor to bands. It is a marvelous opportunity to begin at the beginning and make prominent the fact that our chief work is to make Christ known throughout the world.

A DEPARTMENT OF MISSIONARY FINANCE.

By E. A. K. Hackett, Esq., Fort Wayne, Indiana, Editor of the *Fort Wayne Sentinel*.

The chief causes for the decrease in the income of foreign missionary societies and boards is that the field has not been plowed deep enough.

To bring about an increase and steadiness in the missionary gifts of the churches and individuals I would suggest that we create a new department—a *Department of Finance*. At present most of the foreign missionary secretaries are strong men, giants in the pulpit, strong in the Lord. But very few of them have had any training along those business lines necessary to money-raising. In discharging those duties for which they are fitted and trained they have plenty to do without being additionally burdened with the obligation to raise the money needed in their work. This is an age of specialism; that is, of scientific economy in business. Men are selected for that work in which they can accomplish most, and those methods are adopted which achieve the greatest results. Money-raising is a business, and depends for its success largely upon business methods, and these methods can not be ignored in the business side of mission work, without inviting failure. Like the federal government, the boards should have a department of finance with a strict function of raising money. At the head of this department should be a man of extensive training in the business of money-raising, and entirely competent to deal with large affairs. He should be made a coordinate member of the board, and paid a salary equal to that paid the other members, or more, if necessary. Empower the head of the department to create a system for money-raising, as little complicated as possible, but with the design uppermost that it shall raise money. Every person forming a part of this money-raising system, from highest to lowest, should be chosen because of fitness in those specialties that money-raising for mission work requires. A system of working with a view to the greatest convenience, effectiveness, and economy, should be adopted. No one should be engaged in this branch of work, who is not a business man, a money raiser, and a mission worker. Enthusiasm and business mix well; each reenforces the other. Elaboration of method is not here attempted. Essential details will suggest themselves readily to any business man of the right kind who might be chosen to create the system for this work. Thorough method in trained hands working to definite purpose is needed, and this will reach all accessible ends. If some such system could be brought about, I believe that money would come readily. God has mightily prospered the Christian people of

this land, and I believe they are ready and willing to make large investments for the Lord. Once they have tasted the blessings of giving to the Lord in unstinted measure they will not stop.

POLLING THE CHURCHES FOR FOREIGN MISSIONS.

By LUTHER D. WISHARD, New York, Special Representative of the Forward Movement (A. B. C. F. M.).

The first year of experience in connection with the Presbyterian Forward Movement in Foreign Missions revealed certain facts which were fairly startling in their significance and encouragement. One strongly emphasized feature in the policy of the movement consisted in an appeal to a certain class of churches to assume the full salary of specific missionaries. This appeal was made to twenty-five churches, and every one of them, without a single exception, either increast its annual contribution to the sum required or contributed a salary over and above its regular offering. The entire number of persons present when the appeals were made did not exceed seven thousand, or about two thirds of the church membership. Fully two thousand distinct pledges were made, which probably represented nearly one-half the families in the churches. The total sum pledged was $21,862, an increase of $16,547 over the average contributions of the congregations for the preceding five years. *The increase in the several churches varied from fifty to twenty-five hundred per cent.* The two thousand contributors averaged over ten dollars, which means an average of at least three dollars for the entire membership.

These churches were not selected with reference to any certainty or even strong probability of a salary being secured. As a matter of fact, leading members of almost every one of them entertained grave doubts as to their church's willingness or ability to provide a salary. (The salaries averaged from $600 to $1,200, according to the country.) One of the interesting features of the entire canvass was the great surprise of the people at their success. The audience in many cases was in a fair condition for a revival of religion at the close of the collection.*

The foregoing facts indicate:

First—That the heart of the church is sound on the missionary question. They are abundantly able and abundantly willing to furnish the money for the world's evangelization.

Second—A distinct appeal must be made and an immediate opportunity must be afforded the people to respond in terms as definite as the appeal.

Third—The people are strongly attracted by the proposition to support their own personal representative. They believe in the policy

* One church which had averaged twenty-five dollars a year for five years is now rejoicing over its acquisition of a parish in Africa, whose missionary costs six hundred dollars a year. Another church, which stood at the very head in the denomination for per capita gifts, was not satisfied with its attainments until it had provided two more salaries, averaging eight hundred dollars a year. This brings its gifts up to the amazing sum of *over thirty dollars a member.*

so ably advocated by the sainted Dr. Gordon in this REVIEW, of projecting their influence as a congregation into the mission field, of extending the boundary lines of their own parish into the unevangelized world, and maintaining a pastor in the foreign section of their parish. There are doubtless enough of congregations in every one of our leading denominations which are fully able to give five hundred dollars and more a year to missions to insure the salaries of all the missionaries needed for the world's evangelization. The majority of congregations which are not able to give this amount, can be looked to for the means for meeting all the other items in the foreign budget. In this way the mission boards may be provided with both special and general funds.

The Presbyterian Forward Movement has already demonstrated for the churches in America what the Church Missionary Society has done for the British churches, a method which, if pursued, will insure money enough to properly maintain all existing work and workers, and also send to the front an army of student volunteers many fold larger than the present force.

We are just on the eve of another census, which will require an army of men and a vast sum of money. The fundamental method of the census is the personal touch. Millions of men will be personally interviewed. Why may we not make an equally thorough attempt to poll the churches for foreign missions?

THE LOLOS.—THE RED MEN OF WESTERN CHINA.

BY REV. WM. M. UPCRAFT, YACHOW SZCHUAN, CHINA.
Missionary of the American Baptist Missionary Union.

In the far west of Szchuan, the great western province of China, there lies a long broad strip of country which is practically unknown to any but the tribes of mountaineers who inhabit it. The west-bound traveler along the valley of the Yang-tze finds his road blockt some distance beyond Suifu, at the junction of the Min and Yang-tze, and if he wishes to reach the Chinese who live beyond the mountains there in sight, he must make a long detour to either the north or south, and spend weeks in a journey to reach a place but a few miles distant by a direct road.

This snowy range and the contiguous country is known as Liang Shan, and is surrounded by a fringe of Chinese territory never opened to the outsider save at the will of the owners, who are known as Lolos, or more commonly called by the Chinese "yeh ren," *i. e.*, wild men, or barbarians. Such a term, offensive and misleading, gauges the popular attitude of the Chinese toward the Lolos, and would need to be intensified several degrees in order to express the official estimate.

The first thing that strikes an observer is the distinctive dress of

the Lolos. The men wear a loose blouse and loose short trousers made of blue cotton cloth, over which a stout plaited felt cloak is thrown, which reaches from the neck to the knees, and is useful by day in either cold or wet weather, and at night forms an ample covering. A large mushroom-shaped bamboo hat renders the Lolo indifferent to the swiftly recurring changes in the weather on his native hills. One peculiar feature is their manner of dressing the hair. Instead of wearing a queue in the way adopted by the Chinese, the Lolos allow the hair to grow long in *the front*, then braid it into a kind of horn above the forehead and bind it round with blue cotton cloth, so that it becomes the most conspicuous object about them. Their women folk wear a short jacket, often finely embroidered, over a plaited skirt much resembling a Scottish kilt. Their feet and ankles are bare—a fine contrast to the crampt deformed feet of the Chinese women.

The men are lithe, active, spare, rather over the medium height of the Western Chinese, with slightly oval faces, and deep brown eyes. The women are stockily built, well fitted for the active share they take in the heavier duties of life. Their life appears to be simple and free from idolatry, though there are priests or rather "doctors" who seem to have a large control of the people.

The position of the women among the Lolos is worthy of note. When a traveler goes through any portion of the country which is tributary to China, but administered by the Lolos, as is the case in northern Szchuan, a female guide is supplied, who, in starting out, dons an extra skirt, and in case of trouble in any place and molestation of the guest, the guide takes off the extra skirt and lays it there till it is redeemed by her tribesmen and the outrage avenged. Laughing, merry creatures are these Lolo women, so far as one can learn in the brief seasons of our observation. Life among them is cheered by song shared in by both men and women, a pleasant contrast to the screeching nasal noise miscalled singing among the Chinese.

In language the Lolos are as distinct from the Chinese as in other ways, and while remnants of a written form still survive, but few among the people seem to understand anything about the queer ungainly-looking characters. In this realm there lies a new world to conquer by such as find a call to it.

Burial customs also differentiate the Lolos from the environing Chinese, in that the dead are cremated, a fact used by their Chinese neighbors in ridicule and scorn of the hill people.

One wonders what remedies and alleviating plans are found amongst them, and with what armor they provide themselves to meet the last enemy. Here also is a new realm for the all-subduing physician from the Western lands, with cordial for both body and soul.

The relations existing between the Chinese and Lolos, both politic-

ally and socially, are of the kind known as "daggers drawn." The Chinese scorns and robs the Lolo in any convenient way open to him; the Lolo pays his enemy back in kind wherever he can. Around their mountain homes the Lolos have made a fringe that might be called dead man's land—so bare of life and the things that sustain life have they made it. When opportunity offers, the Chinese are captured and carried off into captivity among the mountains, and there compelled to labor for their masters till a sufficient ransom is forthcoming for their deliverance, failing which they are held for life, but are fairly treated, and if skilful as carpenters or mechanics, may even find life very agreeable.

On the other hand, the Chinese capture what Lolos they can by open seizure or bribery, and hold them as hostages. One would be glad to say that such prisoners are fairly treated and life made endurable for them, but with the Chinese criminal law in its present state of development, those who know how their own prisoners are treated, will not expect much for the Lolos. Filthy dens is the least possible that can be said of their quarters, to which must be added every kind of indignity, with examination by torture as a culmination of woes.

It hardly need to be said that no attempt at civilizing the Lolos has been made worthy of the name. A limited effort has been put forth to introduce among them the composite creed, known as the doctrine of the three churches—Confucian, Buddhist, and Taoist—but this has been from political motives only, and with scant result. There is at most a pro-Chinese element among the Lolos, bought with Chinese money, and sustained by Chinese emolument.

The man who scorns his fellows and dubs them with degrading names can hardly be expected to do much for the amelioration of such, and there stands the Confucianist, while the fire of evangelizing Buddhism has long since died out in China. Thus the elevating force must be imported. An unknown people, yet untouched by love's ministry, a splendid territory awaiting occupation, and no danger of ousting one's neighbor from the field.

The difficulties are not few. There will be needed more self-denial and power to endure isolation than falls to the honor of ordinary mission work. A prudent approach will have to be made, so as not to rouse the opposition of the Chinese officials, and thus add needless trouble. Two languages will be necessary, Chinese first and Lolo afterward, the latter to be acquired from its very beginning. Finally the prospect of years of unrequited labors, in which the husbandman will patiently wait for the fruit of his toil. Yet, with the magnificent result in Burma from the labors for the Karens, with the cheering success among the Laos in northern Siam, there is every ground of hope and inducement to work for the Lolos.

If some one or two at the first, having at their disposal the means

of defraying the ordinary cost of living, could come into western Szchuan, patiently look over the ground, take time to understand the condition of things, and give themselves up to be led into the best road and method for reaching this new people—unhurried, yet not delaying —waiting, yet still advancing—what might not God work through such in the course of a few coming years!

SOME FACTS ABOUT BRITISH MALAYA.

BY REV. J. A. B. COOK, SINGAPORE, MALAYA.
Missionary of the Presbyterian Church of England.

In Siam the American Presbyterians work among the Buddhistic Siamese and the Laos of the northern hill country, and occasionally visiting the Siamese of the lower peninsula, who in turn wander down among the Malays. But nothing is done by any missionary, Papal or Protestant, among the Malays and Chinese ofthe east coast of British Malaya.

On the western coast of the peninsula Malacca has for centuries been in the hands of the Romanists, but after more than 300 years the native Portuguese are as low morally and socially in Malacca as are the Mohammedan Malays. Religiously they are not much better, and but for difference of dress, and the use of "Santa Maria" instead of "Rasol Mohammed," the two cults could hardly be distinguisht. Their abject state is notorious. The local Episcopal chaplain has given up the little Chinese mission of which he had charge, and the American Methodists in Singapore have sent a Chinese catechist to take up the work.

Penang and Singapore form part of what is now locally termed "British Malaya," which, with these islands, comprises a large part of the Malay peninsula. In both Penang and Singapore there is considerable mission work done, especially by the English Presbyterians and the American Methodists, the former in Singapore, and the latter in both islands. There are also several "Plymouth Brethren" working in the islands on the west coast.

The French priests of the Propaganda de Fide are most active, and number their "converts" by the thousand; so do the Portuguese priests of the Padreado, but their people are almost entirely the descendants of former converts. They are not now aggressive, like the French.

On the west coast, Kedah is still nominally independent, but the other states, viz: Perak, Negri Sembilan, Sungei Ujong, and Selangor, together with Pahang on the east coast, form the federated Malay states, and are directly subject to British control and administration, under the resident-general.

What about Protestant mission work in these states? In Kedah, I believe, there still is none; in Perak the American Methodists have a school and church at Ipoh. Negri Sembilan, and Sungei Ujong are still untoucht, and the capital of Selangor, Kuala Lumpar, which is also the capital of the states, has been occupied in part by the American Methodists and the Brethren.

The Presbyterian Church of England's mission to the Chinese has Johor entirely to itself. Here, in Bahru, the residence of the sultan, a Presbyterian church was built in 1883, one year after the Roman Catholic church. The priest, like the missionary, is non-resident, tho the priests in the straits are numerous, and the Presbyterian missionary is one and alone. He has also charge of the mission church at Muar, on the borders of Malacca, some 108 miles from Singapore. These churches are all in the sultanate, which has over 200,000 Chinese, and 50,000 Malays, besides other nationalities and races.

In the interior of the peninsula the aborigines are still to be found. They are known as Iakuns in Johor, Sakais in Malacca to Perak, and north of the Perak river as Semangs.

In the Malay peninsula there are over one million Chinese, and six hundred thousand Malays, besides natives of India by the thousand, and many others, waiting to be evangelized. Who will pray, give, and work for British Malaya?

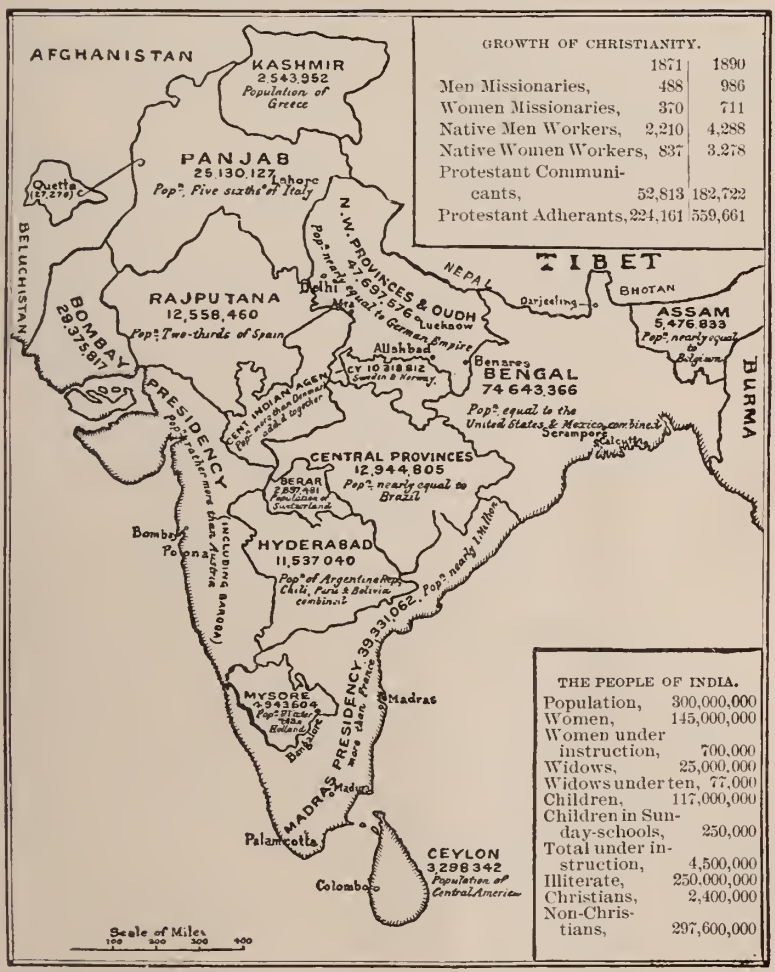
KLING PUPPETS IN PENANG, MALAY PENINSULA.

These are monster marionettes. The figures are life-size and represent an orchestra.

II.—MISSIONARY DIGEST DEPARTMENT.

INDIA—THE PENINSULAR CONTINENT.*

In population, diversity of languages, and variety of conditions, India may well be called a continent. It contains 300,000,000 inhabitants, or more than all of North and South America and Africa put together. India is a land of villages, there being over 700,000 of them scattered over the country, separated from each other by distances averaging about a



GROWTH OF CHRISTIANITY.

	1871	1890
Men Missionaries,	488	986
Women Missionaries,	370	711
Native Men Workers,	2,210	4,288
Native Women Workers,	837	3,278
Protestant Communicants,	52,813	182,722
Protestant Adherants,	224,161	559,661

THE PEOPLE OF INDIA.

Population,	300,000,000
Women,	145,000,000
Women under instruction,	700,000
Widows,	25,000,000
Widows under ten,	77,000
Children,	117,000,000
Children in Sunday-schools,	250,000
Total under instruction,	4,500,000
Illiterate,	250,000,000
Christians,	2,400,000
Non-Christians,	297,600,000

mile and a half. The average population is 370, and the Protestant missionary force provides but one worker for every 400 villages, one to every 180,000 of the population. Thousands of villages are yet untoucht, and millions of men and women have no opportunity to hear the Gospel.

*The map is adapted and reproduced from *The Christian* (London). The statistics are taken in part from "Across India," by Lucy E. Guinness.

JUSTINIAN VON WELTZ, THE EARLIEST EUROPEAN CHAMPION OF PROTESTANT MISSIONS.

The February *Zeitschrift für Missionskunde* has a thorough and sympathetic essay on this earliest champion of Protestant missions on the continent of Europe. The author, Dr. Bahlow, does not accept the excuses given for the long indifference of Protestants, especially Lutherans, to missions. The reason was not that they were too much occupied at home, or that their access to the heathen was barred. These facts may explain indifference, but they can not excuse active aversion. The truth is, that while Luther's dislike to missions was confined to missions to the Jews, his followers extended this aversion to all missions whatever. It was, we suppose, a widely accepted opinion among them that the apostolate was exhausted, leaving only the local pastorate, with no authority to preach to the heathen. But it seems that even then the verdict was, not "unlawful," but "unpractical" and "fanatical." Thus, when Baron von Weltz presented his missionary proposals at the Imperial Diet at Ratisbon, in 1664, to the *Corpus evangelicorum* (the Protestant estates), these are his biting words:

I sought a place where many distinguisht and zealous Christians were to come together. The place, it is true, I soon found; but zeal in those thus assembled to advance the kingdom of Christ I found not. Distinguisht people were they, in sooth, in all manner of sumptuousness, but not in Christian exercises and upright zeal. My printed exhortation was read indeed, but only out of haughty condescension. They praised the same, but only in my presence; I sought assistance to convert the heathen, but I might, in very truth, have rather required help to turn away the Christians before me from atheism. I thought the heathen were in far distant lands, and lo, I found myself in the midst of them. I sought help of the clergy, but they past me over to the laity; the laymen excused themselves by the lukewarmness of the clergy. Help was given to many petitioners in worldly matters; but I went forth out of my spiritual concernment empty-handed. Had something secular been propounded by me, I doubt not that at least a part of the assembly would have listened to me. But inasmuch as I set myself to prove that we ought to propagate the kingdom of Christ among the unbelieving peoples, even tho it cost the greatest hardships, there was a general outcry: "The work at this time is not practicable."

Weltz then publisht an appeal full of passionate indignation against these neglecters of Christ's last commission. Thereupon the eminent John Henry Ursinus, Lutheran superintendent of Ratisbon, one of the most highly-considered theologians of the day, was provokt to his violent assault upon the Baron, his proposed "Societas Jesu" ("Jesus Society"), and all his plans, proposals, and hopes. He taxes him with self-exaltation—him, the humblest of men!—with deceiving the people, with Quakerism, nay, even Münzerism. The "Jesus Society," he declared, would draw to it all the children of the devil, and would prove utterly ruinous. Weltz now went to Holland, where he was soon forbidden to write or speak for his cause. The Calvinists seem to have been as bad as the Lutherans. However, he had publisht his scheme. Some of his proposals have proved unpractical, and of necessity a certain vagueness hung over all. Yet, almost every principle embraced in modern missions is found here, even to medical missions.

Example, he thought, would speak louder than precept. He laid aside his baronial rank, received ordination from his friend Breckling in Holland as a "Gentile Apostle," gathered together his few friends in Holland, took leave of them in a heart-stirring farewell address, and set sail for Surinam, in 1666. He died there in 1668.

"How, we do not know. We have no accounts as to whether he had

any success in his missionary activity. He died solitary and forsaken, the sacrifice of a vocation, the exercise of which he had recognized as God's will, and, therefore, as a Christian duty not to be set aside. For this conviction he surrendered everything—rank, honor, wealth, all the conveniences of life, and, finally, life itself. In his faithfulness to his convictions he remains a shining example for all times. But also the manner in which he presents the grounds of his persuasion, and the proposals which he advances for the realization of his ideas, are interesting and weighty enough to assure him an abiding-place in missionary history.

"The inclination to missionary visionary (*Schwärmerei*) which Weltz, so deeply pious a man, showed, as well as his familiarity with Gichtel and Breckling, two men so widely disliked as visionaries and fanatics, inspired in many minds a feeling of cool reserve, or of declared enmity. But even apart from this the Protestant Church of Germany could not be roused to a living interest in missions, so long as the living Christian spirit was held in check by a dead, dogmatically-imprisoned and one-sided orthodoxy. When a change for the better came to pass in this, then the missionary duty also was recognized. And to have contributed in no small degree to this, is the abiding merit of Justinian von Weltz. Even tho his immediate endeavors were without results, the seed which he cast abroad in the missionary discussion which he stirred up did not perish, but soon shot up, and has brought forth a rich harvest."

ARE WE SOWING SEEDS OF DISCORD?*

BY J. HEYWOOD HORSBURGH, CHUNG-CHING, CHINA.
Missionary of the Church Missionary Society at Mien Chow.

The various churches at home are sending out their missionaries to new lands practically pledged to set up their respective churches side by side, and so to divide the Christians into parties. I do think we ought to be very honest in this matter, and I say deliberately, missionaries are sent to heathen lands practically pledged, and in many cases actually pledged, to set up their respective churches. At this moment the few Christians in this province of China are being divided into parties or sects. Is this right or is it wrong?

Of course, the great object of the missionary societies is to evangelize and make disciples among the heathen. But one society advocates the Wesleyan system, another the Church of England system, another the Baptist, and another the Presbyterian. A man, no matter how orthodox and respected a member, or minister, of his church he may be, can not go out to the heathen as a missionary of the society which is connected with his church unless he promises, or tacitly consents, to set up that church wherever they send him. The churches at home then are sending out missionaries to heathen lands in such a way as to divide the Christians into "parties."

It will be said: "We must have order; there must be some form of organization." But this does not really answer the question which, in my mind, is this: Does the Lord Jesus send His servants deliberately to start divisions in new countries? If so, then it is all right. If not,

* Condenst from *The Christian* (London).

then there is a better way. It is sometimes said that the different parties emphasize different truths, and stimulate one another. Are these divisions, then, the work of God's Holy Spirit? Look at their attitude one toward another. Do the different churches or sects really help one another? Do these divisions really conduce to the building up of a strong, united Church of Christ? On the contrary, the attitude of the denominations toward each other is often most deplorable, and is a great hindrance to Christian life, and fellowship, and power everywhere. This is not the work of the Holy Spirit.

At present in China there exists generally a very friendly feeling between the different Protestant churches. The missionaries and the native Christians of the various denominations regard one another as brethren, receive one another, and, to some extent, cooperate. Nevertheless the germ of the monster evil is already working, and the Christians are being divided into separate sects or parties. Who is responsible? It is we who are deliberately doing it. To the mind of one who has been thirteen years in the country, and who has watcht this thing taking root, and insidiously spreading, it is inexpressibly sad.

It may be said: "The native Christians would disagree and form sects in any case." Suppose it were so, are we thereby justified in forestalling them and adding to their possible divisions? Some people excuse the importation of opium into China on much the same grounds. In days to come, the divided Christians will then be able to turn to the missionaries and say: "You tell us this should not be, but who sowed the seeds?"

Many will probably agree that in the abstract the present system is wrong, but complain that it can not be helpt. Therefore, it is right! Might we not—ought we not—to come together and earnestly, prayerfully, look for a better way? We may deeply value our system, and may be convinced that it is the best. Yet is it always right to insist on introducing it?

Most Christians would agree that it would be wrong to introduce divisions where Christians are already united. Is it not wrong then for us in the first instance to cause them to be divided? Would it not be better to sacrifice a part of a particular system, nay, the whole of it, rather than divide into "parties" those who might otherwise be one? It seems to me worse than a pity to introduce into fresh countries non-essential customs and expressions which have caused endless contention at home. It is natural at first, in a heathen wilderness, where our fellow-countrymen and native Christians are few, and every one is glad to see friends and fellow-Christians without asking to what church they belong, that the danger of our divisions is but little noticed. But the snake is there, lurking in the grass!

Now, what are we to do? That is too great a matter for one man to settle. My question is, "Are we right?" If not, then the whole Church or the missionary societies should earnestly, humbly, and prayerfully consider the matter before God, with an immovable determination to find out His will and at all costs to act upon it. But, so far as I can see, the missionary societies and their missionaries are making no serious attempt to avoid or remove these faults which we deplore. Very few seem inclined to sacrifice even trifling non-essentials for the sake of greater unity; unity is not promoted by wilful poliformity.

There are certainly grave and great difficulties in the way of a

change of policy, yet not so great, perhaps, as might be imagined. We must have some organization, but I believe a very simple organization is enough, and anything beyond that is a weight. Some churches have become so accustomed to elaborate organization that we can not think of a church existing without it. And yet, perhaps, the native churches are seriously maimed by the amount of organization with which we encompass them. Churches ought to grow naturally; they can not successfully be made to order, according to the particular patterns which foreign missionaries choose to dictate for them. Saul's armor was admirably suited for full-grown Saul, but not for youthful David. The feeble life and weak growth of many native churches, may be due, in part, to our smothering them with grown men's armor imported from the West.

Rather than split the native Christians into sects, let the form of organization be broad enough to include all the usages which the various churches regard as really essential, and which their consciences will not allow them to forego. But let all yield as far as they can. I long for the day when the missionary societies shall say to their missionaries, "We represent different branches of Christ's Church at home, but remember, we do not send you to the heathen lands to set up our different churches there. Take heed, therefore, to do nothing which shall endanger the oneness of God's people. Make it your aim to unite all Christians everywhere, and to build up, with your fellow workers, one undivided Church of Christ."

I am persuaded the present plan is not, can not be, what God desires. Therefore there is, there must be, a better plan which God does desire. If God's people will consult with Him, and with each other, and be perfectly willing to give up their own plans and preferences, and follow God's direction, then surely He would show us His way. Among the many things which claim the attention of our societies and councils is anything of more moment than this just now? Something accomplisht in this direction would outweigh a hundred ordinary achievements, because of its Godlikeness, and the blessing, power, and joy that would attend it.

OPPORTUNITIES IN THE PHILIPPINES.*

REV. JOHN R. HYKES, SHANGHAI.
Agent of the American Bible Society in China.

The Philippine group consists of more than fourteen hundred islands, the majority of which are mere islets or rocks projecting out of the sea. The total area is about equal to that of New England, New York, New Jersey, Delaware, and Maryland. The most important of the inhabited islands are only eleven, namely, Luzon, Mindanao, Samar, Panay, Negros, Palawan, Mindoro, Leyte, Cebu, Masbate, and Bohol. The first two of these (Luzon and Mindanao) are larger in area than all the other islands in the archipelago put together. Luzon, the capital of which is Manila, is first in size and importance. Its area is equal to one-third of the entire group. The population is variously estimated at from 8,000,000 to 10,000,000, of which number about one-half are domesticated natives. The remainder is made up of the independent hill tribes, Chinese Mestizos or half-breeds, Spaniards, and a few other Europeans and Americans.

* Condenst from three reports sent by Mr. Hykes to the American Bible Society.

Before the war there were 60,000 Spanish officials, friars, and soldiers in the islands. The Chinese population is 85,000, besides over 200,000 Chinese Mestizos or half-breeds. Most of the Chinese immigrants come from Amoy; a very small proportion, only about five per cent., coming from Canton. There are scarcely any Chinese women in the islands. The Chinese men almost without exception marry Philippine women, and in Manila the Chinese half-breeds form about one-sixth of the population. As a class they are more cunning and treacherous than the pure natives. The Spanish half-breeds and creoles form a distinct class, as well as an influential one. Formerly the Spanish government encouraged marriages between Spaniards and native women, and such alliances are still quite common. The Spanish Mestizos are more shrewd and intellectual than the pure Asiatic, but they are more suspicious, vacillating, and seem to have inherited the worst traits of both races. Among the native population the Tagals are the principal tribe in Luzon, and the Visayas of the Southern islands.

In the mountains of nearly every one of the inhabited islands, native races are to be met with which are supposed to be the aboriginal inhabitants. They have not been subdued by the Spanish conquerors of the islands, and even in Luzon there are some of these tribes which have never so much as heard of the Spaniards. The Negritos are to be found in most of the islands. They are a very low type, both intellectually and physically, and will probably disappear before the advance of civilization. The Igorrotes are the chief mountain tribe in Luzon. They are, perhaps, the best of the aboriginal races. They are very tenacious of their beliefs, and after repeated efforts, the Spaniards abandoned the idea of subduing them. There are a number of Igorrote Chinese, who are distinguishable by their oblique eyes and Chinese features.

There are no less than thirty different languages officially recognized. There are four or five of these spoken in Luzon. The Tagalo, the principal dialect spoken in Luzon, is used by one and a half millions; the Visaya by over two millions. Spanish is the language of Manila and of the principal ports of the islands.

SPANISH PRIESTS AND OFFICIALS.

Sacerdotal despotism and official rapacity are alone responsible for the recent rebellion. Not only has the venality of administration been notorious, but the oppression, the cruelty, the injustice of many of the Spanish officials have called to high heaven for vengeance. They sowed the wind and are now reaping the whirlwind. Men, from the governor-general down, sought government positions in the Philippines in order to make their fortunes, and it was a common saying that a governor who could not in three years retire with a competency was a fool. Every man had his price, and it was almost impossible to get goods through the customs without bribing the officers. The native had to pay tax on everything—the paper on which he wrote a letter, the buffalo that plowed his fields, his chickens, and even upon the eggs they laid. The governors monopolized the trade of their districts. They fixt their own purchasing price, and sold, of course, at current market rates. No conscience was shown by any officer in his rigorous exactions from the natives. The expenses of legal proceedings were so enormous that many a wealthy man was ruined by a single case of litigation.

Under Spanish rule the parish priests were the virtual rulers of the provinces, and by working upon the superstitious fears of the natives they often effected a submission to the Spanish crown, which the secular authorities could not secure by a display of force. The clerical and secular rivalries form one of the disgraceful pages in the history of the islands. The friars often usurped civil authority and openly defied the civil governors. From provincial governors down, Spanish officials held their positions by clerical influence, and many of them were the tools, unwilling it may be, of the friars. To oppose the priests, or refuse compliance with their demands, was sure to make one a victim of their intrigue.

The exactions and iniquities of the friars are the subjects of common conversation. Usually taken from the lowest ranks of society, with little or no secular education, intrusted with civil power over an ignorant, superstitious people in places where they were practically subject to no superior authority, the system of semi-sacerdotal government which prevailed in the Philippines was one of the greatest iniquities of modern times. It gave the unprincipled friars a rare opportunity of fleecing the natives and enriching the great corporation to which they belong, and, more than all, of gratifying their lust. Every event in a man's life is made an excuse for getting a fee. There is a tariff of marriage fees, but the priest usually sets this aside and fixes his charges according to the resources of the parties. This abuse of power can hardly be resisted, as the natives have a radical aversion to being married elsewhere than in the village of the bride. The fees demanded are sometimes enormous, the common result being that many couples dispense with the wedding ceremony.

A funeral is another occasion for exacting money from the superstitious natives. A poor man has a death in his family. He goes to the priest, and requests him to conduct the funeral service. He demands an exorbitant fee, which the man says he is utterly unable to pay, and burial is refused. The Filipinos like to bury their dead within twenty-four hours, and the man is in great distress. The priest hands him a small box surmounted by an image of a saint. He rushes through the streets with this, pushes it into the face of every passer-by, who kisses the saint, and for the privilege drops a coin into the box. He returns with the result of his day's begging to the priest. If he is satisfied, the burial takes place; if not, the man is started out again to collect more. The fees of a church near the hotel at which I was stopping amounted to $100,000 per annum. It is not surprising that the great religious corporations are enormously wealthy, and that they have a power consonant with that wealth.

I was shockt at the stories I was told by men whose word I could not doubt, of the flagrant immorality of the Spanish friars. The men who gave me these statements said they were prepared to give names, dates, and places. It is a matter of common knowledge that there is a half-caste population growing up in many towns in the interior for which the parish priest is responsible. A young man, a resident of Manila, said to me: "I am a Roman Catholic, but I am free to say that I know many of the friars to be vile beyond all conception. No attractive young girl is safe. Nothing is allowed to stand between a priest and the gratification of his lust." A gentleman who has been twenty-five years in the Philippines told me that it is impossible to exaggerate the immorality of the

Spanish friars. The result of all this iniquity is that the Spanish priests are thoroughly hated by the Filipinos.*

I am sure that the Roman Catholics of the United States would be as much shockt as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize their spiritual needs. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands, and they are well attended, but practically nothing has been done to educate and enlighten the people. The Spanish government past a law that the Spanish language should be taught in all the parochial schools, but the order was disregarded because the priests preferred to keep the people in ignorance. It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachers. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is perhaps this fact, and their inherent superstitions, that has prevented the people from abandoning all religion. With the native religion is a mere form and not a spiritual life. The symbols of the faith, and the observance of religious rites, are about all he knows of religion. From what I have written there can be little doubt of their great need of the Gospel, and that the overthrow of Spanish rule and priestly domination have, in the providence of God, made this the Church's opportunity to enter these islands with pure, spiritual religion.

QUALIFICATIONS FOR SELF-GOVERNMENT.

While there are doubtless many able men among the Filipinos, I am convinced that they do not have the qualifications which are essential in the founders of the republic. This is not surprising to one who knows the history of the Philippines, and is familiar with the effects of Spanish misrule for more than three centuries. The natives were little better than savages when the Spaniards came to the islands, and while contact with Europeans has of necessity introduced a higher culture, I believe that if Western influence were to be entirely withdrawn, civilization would spontaneously die out in the Philippines. The mass of the people are ignorant in the extreme, and they are not prepared and will not be prepared for many years for self-government. It will be generations before their aspirations to become an independent commonwealth ought to be realized.

I think it would be difficult to find a more needy field, and the call that comes to the Protestant churches of America is loud and urgent. The people are and have been without the Bible.† They know there is such a book, and that is about all.

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* Every Spanish friar ought to be banisht from the islands. If not, there will be endless trouble. I ought to have said that the Jesuits were never accused of the gross immorality with which the other orders have been so freely charged. They were driven out of the provinces by the other religious corporations, and their work was almost entirely confined to Manila.

† The Scriptures at present available for distribution are Spanish, Spanish-English, besides portions of the New Testament in Pangasinian, Tagalog. The Gospel of Luke is being issued in Vicol by the British Bible Society, and a translation of the same Gospel into Ilocan is in progress.

THE ENTRANCE OF THE BIBLE INTO RUSSIA.*

In the first decade of the present century the Bible was practically unknown in Russia. It was indeed possible to secure German and Slavonic texts (the latter being the church language of the establishment, but not at all understood by the great majority of the people), and occasionally a copy in the Finnish, Polish, Lithuanian, or Esthonian languages could be met with; but in the Russian language there were no copies of the Scriptures to be had. In 1812 Napoleon invaded Russia, and the Russians, defeated in all the battles, were compelled to retreat. The Czar Alexander I. and his advisers were in despair. Only one man among those with whom the emperor associated remained calm and hopeful, and that was Prince Galitzyn. Finally the czar askt him the cause of his good spirits, and the prince drew out of his pocket a small copy of the New Testament and Psalms, and informed his ruler that this book was the source of his comfort and joy. The czar wanted to see the book, but it happened to fall to the ground, and, in falling, opened at the ninety-first Psalm, and the czar's eyes fell on the opening words of this Psalm. Deeply moved, he askt for the book, and became a warm lover of the Scriptures.

Soon afterward John Paterson, a representative of the British Bible Society, arrived in St. Petersburg, and askt for permission to establish a branch in Finland. The czar not only granted the request, but also contributed 5,000 rubles toward the project, and further issued the order that in Russia proper, even while the French were yet in Moscow, a Bible society on a large scale should be establisht, so that all Russian subjects could have a Bible in their own tongue.

In this way the St. Petersburg Bible Society received governmental approval December 6, 1812, and the czar himself became a member. The first meeting was held in January, 1813, when Prince Galitzyn was chosen president. The members were not only adherents of the state or orthodox church, but also Protestants and Roman Catholics. In the same year a Bible society was established for the German Baltic provinces. In Moscow, too, a similar organization was effected, headed by the archbishop of that metropolis. As early as 1814 the various local societies were united into a general body, the Russian Bible Society, and among the new members were a number of Russian grand dukes. The outspoken object was to have every Russian family in the empire the possessor of a Bible. In order to secure a good translation into the Russian, the czar contributed 30,000 rubles and a stone building in St. Petersburg. In the year 1823 the Bible had already been translated into sixteen dialects of Russia, and 40,000 copies had been imported from abroad, in addition to the 805,000 copies issued by the Russian society. There was no lack of funds. In the first ten years of its activity, this society expended the sum of 3,687,000 rubles, and yet, as Prince Galitzyn himself declared, the supply was not equal to the demand among the people.

An unexpected change came after the death of Alexander I. in 1825, when Nicholas I. ascended the throne. In the following year the new czar issued an edict dissolving all Bible societies in Russia, and refused to permit private printing concerns to circulate the Scriptures, and ordered that all the copies on hand in the depots should be sent to St. Petersburg, where their fate was to be decided by the Holy Synod, which

* From the *Kirchenzeitung*, of Leipsic. Translation made for *The Literary Digest*.

body alone was to have the right of circulating the Scriptures. This body did practically little or nothing in this direction, and soon the matter rested altogether. In 1845 an English wholesale merchant in St. Petersburg, when requested to furnish a copy of the Russian New Testament, reported that it had been impossible for him to secure a single copy of either the Slavonic or the Russian Scriptures in that city, altho he had offered the highest price for such a book; and that in Moscow too the supply was nearly exhausted. After a great deal of agitation, the Holy Synod decided that it would print 3,600 copies of the New Testament in the Slavonic language, as it was thought this would supply the actual need. Nor was more done at that time.

In the reign of Alexander II., Bible societies were again permitted to do their work in Russia, and in 1869 "The Society for the Spread of the Scriptures in Russia" was organized, and this association has in the twenty years of its existence spread more than a million and a half copies of the Bible, or parts of the Bible, throughout the empire. Headquarters and depots are at St. Petersburg and Moscow, and a network of colporteurs has been established in all the leading cities. In the year 1898 Miss Hoerschelmann, the daughter of a high officer, devoted herself entirely to the work of distributing the Bible among the prisoners, and has in this way made use of 60,000 copies.

PROGRESS OF CHRISTIANITY IN KOREA.*

There is no more beautiful sight in any land than that of a Christian home. In Korea there are twice as many as there were last year; homes where morning and evening father and mother gather children and servants about the family altar to offer to the God of nations homage and prayer in the name of His Son; homes where the dread demons of the heathen abodes, have been cast to the moles and the bats, and Christ, and the Bible, and song, and love, and hope and better things have taken their place. We have been in and out of these homes and have found them clean and neat and tidy. Wife-beating, a universal practice in Korean homes, has been banisht. One wife told in a prayer-meeting of the changed behavior of her husband toward her. "No more drunkenness and hard, unkind words and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ, in this country last year. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans.

In a beautiful little village near a seaport there lived a man who had once bought a Christian book. He had often studied its contents, but it was meaningless to him. One day a Korean Christian landing at the

* From the *Korean Repository*.

seaport saw the village a mile away across the valley, and led by an impulse went there, and to the first man he met announced himself a believer in the Jesus truth. This villager was the man with the meaningless book, and he received the Christian with great joy, "For," said he, "I have a Jesus book, but that is all I know about it. Come and make it clear to me." That was in August. We are told that there are now ten Christian families in that beautiful village, which has not yet been seen even by a foreign missionary.

The fast-falling night found a colporteur of the Bible Society in a strange village. He accosted a villager and ask for food and lodging. It was given and when the evening meal was over the neighbors came in to *niagi*, "talk." Among them was a school-teacher who did not think there was "any good thing out of Nazareth," but the earnest words of the colporteur imprest him and he bought a Chinese Bible on trust. The next we heard was that the school-teacher and his friends were hard at work weaving mats and sandals to earn money to pay for their Bibles and buy more Christian books. In the center of a small town there is a large grave which has been the seat of a spirit shrine for hundreds of years, and which gave the town its name shrine-town. But the heads of the village became Christians and led many of the villagers to follow their example, and now at that grave where formerly the only symbols of religion were barbecued dog and the wailing chant of the *mudang*—sorceress—we have a Christian chapel, and each Sabbath enlightening and uplifting instructions.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—Ride into Southern Morocco, F. W. Wynn. *Macmillan's Magazine* (March); The Kongo State and its Critics, D. C. Boulger, *Fortnightly Review* (March); Through Pigmy Land, A. B. Lloyd, *Wide World Magazine* (April).

AMERICA—Peculiarities of American Highlanders, Prof. M. E. Merriam, *Congregational Work* (March); Revival of the Mormon Problem, Eugene Young, *North American Review* (April); The Future of Cuba, Robt. P. Porter (*ibid.*); Cuba and Puerto Rico, Bishop Ninde and A. B. Leonard, *Gospel in All Lands* (April); The Ancient Religion of Mexico, *Assembly Herald* (March); South America—its Condition and Missions, *Woman's Journal* (March); Facts About Brazil, *The Foreign Missions Journal* (April).

CHINA AND KOREA—American Opportunities in China, Gilbert Reid, *Forum* (April); Chinese Church of To-day, Dr. F. L. Potts, *Chinese Recorder* (February); Family Life in China, Mrs. Pitcher, *Gospel in All Lands* (April); Martyrs of Kucheng, Henry Mostyn, *Wide World Magazine* (April); Korea and the Koreans, Homer B. Hulbert, *Forum* (April).

CITY MISSIONS—Settlement Work, Anson P. Atterbury, D.D., *Homiletic Review* (April).

EUROPE—After the War in Spain, *Missionary Herald*, Ireland, (February); Spain and Her Future, Nicolas Estevanez, *Independent* (March 20).

INDIA AND MALAYSIA—British Rule in India, J. P. Jones, D.D., *North American Review* (April); Domestic Conditions in India, R. W. Munson, *Good Health* (March); How Gods are Made in India, E. W. Hopkins, *New World* (March); Strategical Importance of Work among the Higher Classes of India, J. P. Haithornthwaite, *Church Missionary Intelligencer* (March and April); Mission Work in Malaysia, R. W. Munson, *Medical Missionary* (February).

ISLANDS OF THE PACIFIC—Samoa Illustrated, *Overland Monthly* (March); Visit to Samoa, *L. M. S. Chronicle* (March); Results of Missions in Hawaii, *Missionary Herald* (April); The Friars in the Philippines, *Irish Rosary* (March).

TURKEY—Smyrna and its Field, J. P. McNaughton, *Missionary Herald* (April).

GENERAL—Cooperation in Christian Work in our New Possessions, Dr. Teunis S. Hamlin, *Independent* (April 6); Selection, Education, and Probation of Native Workers, Rev. G. H. Pole, *Church Missionary Intelligencer* (March); The Epworth League and Missions, *Review of Missions* (April); Higher Education of Girls in Mission Fields, Mrs. J. R. Mott, *The Intercollegian* (April).

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Situation in China.

BY J. T. G.

Who shall write of the situation in China? Sir Robert Hart, baronet, Dr. W. A. P. Martin, of the Imperial University of Peking, says, has had a "career to which there is no parallel, east or west." What Li Hung Chang is among native servants of the Chinese government, Dr. Martin affirms, that is Sir Robert Hart among its foreign employees. "Rare in personal qualities, and exceptional in opportunity, he looms up like the Tungcho pagoda, which, rising from a level plain, becomes a part of the landscape, and attracts the eyes of all who turn their faces toward Peking."

Toward the close of last year, at an official dinner party, at which Sir Robert was one of the guests, in a conversation with Marquis Ito of Japan, Sir Robert is reported to have said:

China is indeed a difficult country. A year or two ago I thought I knew something about her affairs, and I ventured to commit my views to writing. But to-day I seem to have lost all knowledge. If you askt me to write even three or four pages about China, I should be puzzled to do so. There is only one thing that I have learned. In my country the rule is "break but never bend;" in China the rule is "bend but never break."

Rev. W. Arthur Cornaby of China, writing in the *Methodist Recorder*, of London, says: "Sir Robert Hart himself has given up generalizing or prophesying concerning China. The only safe objective revelation is, 'The Lord reigneth.'" He asks, "Who can sketch the view from the deck of a boat heaving and tossing in a storm?" The new element in China, he says, is like a timepiece introduced into a Chinese village, which has always been content with noting sunrise and sunset, and the seasons. "Any news from China," he says, "is incomplete and misleading, unless the precise moment of writing be appended to what is written." This seems strange about a great people whom we have been wont to think of as only making geological progress—a quarter of an inch in a million of years or so.

RECENT REFORM MEASURES.

Certainly the recent reform measures came in an avalanche. Take those formulated in six weeks, as Mr. Cornaby notes them:

June 11.—Decree for the establishment of a University at Peking.

June 20.—Decree that the *Tsung li Yamun* report on the encouragement of art, science, and modern agriculture.

June 23.—Decree that the essay (or moral sermonette) be abolisht as the chief test of qualification for degrees and rulership over cities and districts.

June 27.—Ministers and princes ordered to report on the proposal to adopt Western arms and drill for all the Tartar troops.

July 4.—Establishment of agricultural schools.

July 5.—Decree for the introduction of patent and copyright laws.

July 6.—Board of war ordered to report on proposed reform of military examinations, the disuse of bows, arrows, and other antiquated anachronisms.

July 29.—Decree for the establishment of school boards in every city of the empire.

Little wonder that somebody should think the fire was dropping from the burning axles of this Chinese leader. Where the first check came from it is not easy to affirm. Some say from Russia. The emperor had taken to a study of Mac-

kenzie's "History of Christian Civilization in the Nineteenth Century," and literature of like type. The Russian minister is credited with pointing out that reforms on that line meant democracy; and the emperor and the czar would both be counted out. The emperor's aunt was equal to the emergency. She could "screw her courage to the sticking point." She had done so before; she had poisoned two empresses to make her way to the throne on which she, like Milton's Satan, "exalted sat." When Tung Chih, the emperor, died, she kept the secret, and fourteen days after he was dead issued proclamation of thanksgiving for his convalescence. By royal decree she made the boy Kuang-Shu emperor, and ran the empire herself till his majority; and—resumed the control of the government when the spirit of reform, shown in the measures above named, got away with him.

There is little room for wonder that the emperor's reform party could be so easily squelcht, for it had no backing of military force. The whole military strength of the country was under the control of the Manchu politicians, who were opposed to reform, and thus at the disposal of the dowager. One only hope was left them. Li had an army of 37,000 men, splendid-looking fellows, but something befell them in the Japan war and they were not. They had been reorganized at Peking under Yuen Shi-kai, whom the reformers thought they might trust. They gave him their confidence, and he betrayed them, and they were left wholly without military backing.

The dowager choosing a time when the foreign ministers were absent, obtained possession of the emperor's person, usurpt the scepter, and commenced a reign of terror, in which sixteen high officials were charged with treason; six of them were tried at night, and five of them lost their heads. Some of them, if not all of them, were men of convictions, and with the courage of them. "My head may drop," said the son of the governor of Hupeh province, "but know you that a thousand heads will rise in its place."

Dr. Ashmore, of Swatow, writing of all this in the *Baptist Missionary Review* of India, asks: "Did the dowager succeed?" and answers it by asking, "Did Athaliah succeed? Did Jezebel succeed?"

The leaven of all this reform has been working through all the years since the dowager was born. Right under her eyes, right under her nose, the whole state of things, for the existence of which she would, if she durst, decapitate the boy to whom she yesterday committed the empire, and from whom she to-day snatches it, has been developing. The influence of the diplomatic bodies, of the books written by Chinese ambassadors after returning from abroad, the Western management of maritime customs, the Western merchants, and, most of all of the missionaries, has, as Dr. Ashmore states, superinduced conditions of a resistless reform.

THE CENTRAL GOVERNMENT.

There is one change—a reform—to which the dowager herself has been compelled to be a party. Western nations think of the emperor of China as they might of the emperor of Russia or Germany, as having imperial power to act for the whole nation. This was never heard of in China, till Western powers insisted on dealing with the emperor as the unit of the Chinese government. The several provinces are a confederacy of independent states. The central government is not to assume any initiative, but

to control the action of the provincial administrators, register their proceedings, and to remove, degrade them, or advance them, as occasion requires. It was less than forty years ago that the Tsungli Yamen was establisht to comply with the demand of foreign governments for a central imperial avenue of dealing with the empire as a whole in diplomatic and treaty matters. It is not yet ten years since this emperor's "council," now grown to a board of eight persons, first appeared in the Red Book, the record of state departments.

And yet this central imperial power, of which China has, in a way, known nothing till within a half century, has been compelled to recognize the allotment of large parts of the China coast to foreign occupancy. Russia has practically annext 400,000 square miles of territory, important strategically, even if it does not contain more than one-twentieth of the whole population. It is said to be ten times as much territory as all the rest of the European powers have together got. The other nations have appropriated all the rest of the coast, except some 200 miles or so on Pechili. We know how it is. Great Britain and Germany control the Shantung coast line, Great Britain that of Kiangsu and of Chekiang, too, unless Italy gets a slice of it. Foochow is preempted by prospective claims of Japan. Great Britain takes Canton province sea-line, and southward from that France claims her "sphere of influence."

Thus China has lost all independent control except in the "Hinterland." She can do nothing with her coast line, but by pitting the foreign powers against each other. China has ceased to be the mere confederacy she was. The world has demanded that she be a nation—a United States—and not merely states in severalty. That is reform of a gigantic nature, not even ratified by the states, but acquiesced in under the law of necessity. Reform goes on resistlessly. China is not, and never again can be what she was fifty years ago.

Meanwhile the missionary movement is greatly accelerated. Even the present dynasty, at one time, forbade the teaching of the Christian religion. Christians were obliged to labor in secret and with constant fear. Fines, imprisonment, banishment, torture, and death threatened them. But the edict of the seventeenth year of Kuang Hsü made it lawful to propagate the Christian religion. Chinese preachers may go everywhere proclaiming the Gospel. If perchance they are disturbed, the law is on their side. There is a signal turning of the people to the missionary since the China-Japan war.

RIOTS AND REVOLTS.

Missionaries, like others, have to take chances of residence in a country subject to local outbreaks and uprisings, such as constantly occur in China. The Sz-chuan province has just now been plunged into peril by one of those organized marauding expeditions. Yu, the son of a deceased opium den proprietor, part proprietor of a coal mine in the center of the province, nicknamed Mantze, the "savage," has been for a long time under ban, and efforts have been made to capture him. He was captured in June, 1898, but was rescued by his sympathizers. He then rallied some malcontents, whom he armed, and they raided the Roman Catholic converts in central Sz-chuan, and captured missionary Fleury. Eluding capture, they entered Hochou, sixty miles distant from Chungking, with anti-Christian proclamations. The movement assumed

the proportions of a revolt, and missionary property and missionaries were in peril, and it was said Chungking itself was invested, if not captured, by the rebels. On September 15th they looted the American mission, and burned the property of the Roman Catholic mission at Hochou.

But all this, as we have said, in a great empire like China, with a fourth of the population of the world to be governed, must be expected; and disturbances everywhere liable to be provokt by members of the secret societies which honeycomb the empire, must be reckoned in to the count. They have little to do with the great underswell of change, reform, and progress, which is everywhere felt over the empire, and affect but temporarily the temper of the mass of the population, which is kindly toward the missionary.

The Allahabad Convention.

The Student Volunteer Movement, and the Christian Endeavorers of India, held a three-days' conference at Allahabad, India, in January last. The attendance was large, and the representatives were from all parts of India, including many denominations and races. At the reception meeting the address of welcome was responded to by Mr. Chamberlain for South India, Rev. H. Anderson for Bengal, Miss Phillips for Orissa, Rev. S. V. Karmarkar for Bombay, Mr. Samuel Baker for Central Provinces, Dr. Campbell for Central India, Miss Nazar Ali for Punjab, Mr. Andrew Stuart for Scotland, Rev. R. Burgess for Wales, Mr. J. N. Forman for S. V. M., and Mr. Pollock for the Railway Mission. The last response was a short, stirring, humorous address from Rev. F. B. Meyer, in the course of which he remarkt that Hudson Taylor once said to him: "When I was a young man God said to me, 'I am going to evangelize Inland China, and I am going to do it through you, if you will walk with Me.' When I learned that God was going to do it, I was eager to go, because I felt the responsibility of the work would rest on Him, not on me."

At the noonday meeting, January 18th, Miss Weatherly, of Lahore, said that the C. E. pledge emphasizes the old claims of the Christian life, viz.: (1) prayer; (2) the study of God's Word; and (3) the doing of God's will. Rev. Mr. Chamberlain pointed out that the pledge touches the whole range of our duty to God, man, and self. Mrs. Nelson, of Lucknow, showed the desirableness of getting new converts to Christ to conduct meetings; firstly, for the sake of others, because they occupy such little time in their addresses that an opportunity is thereby given to others to speak; and secondly, for their own sakes. Such an one once conducted the meeting of the society which she represents, and remarkt afterward: "It's done me a world of good, because it has made me hunt up the Bible, as I should never have done otherwise." Rev. R. Burgess showed that the word "I" occurs nine times in the pledge, which lays emphasis on the individual, and causes one to say: "I stand in single relation to God." The result of this sense of personal responsibility is a strong desire to win souls to Christ. An open parliament followed, crowded with choice thoughts and methods, varied and helpful.

At the meeting of January 19th two addresses were given, which are summarized in the *Indian Witness* as follows. Rev. Robert A. Hume made the following points on

"GOD'S CLAIM ON OUR TIME:"

1. Time means opportunity. It is helpful to translate common

words into those less common, to get at their deeper meaning.

2. Opportunity means God. It is well to take these common words and transmute them into Divine terms in order more clearly to apprehend their true significance.

3. The motto over the platform—Christ for India—implies that India is for Christ. If God is for time, time is for God. God before time, God in time, God through time. Time for God, time in God, time through God. Holy living makes holy time.

4. Time is God's opportunity for us to become what He wants us to become, and do what He wants us to do. *He* enables us.

5. Time is opportunity for God to do for us what He wants to do. He wants a chance to do His mighty work in us. As a mother for the child, so God for us.

6. Emphasizing *time*, all time. The speaker had a vision. He had seen a great sheet let down from Heaven in which were all manner of days, and a voice he heard saying: "Robert Hume, what God hath cleansed that call not thou common." Not simply on Sunday will the Father have men to worship Him, but every day in the week.

7. God's claim on *our* time. Men have been said to be possest of the devil, but never possest of God. God gives us time. The joy of sonship is that what is ours is God's. Time being ours is God's.

8. God's *claim* on our time. The compulsion of love is much greater than the compulsion of law, and the obedience of love is much sweeter than the obedience of law. God's claim is based upon what He has done for us, and what is His plan for us.

Finally, we have these treasures in earthen vessels. The Sabbath was made for man, God's special opportunity for man. When we see the awful unbroken drudgery of life in India, how thankful we ought to be for the Sabbath! No let-up for the sons and daughters of toil in India. No opportunity for family life. That the day of rest is regarded as a boon by the thoughtful people of the land, was shown in Bombay a few years ago. The proposal was made by the authorities to make Sunday the day of departure of the English mail. That would have involved keeping open of offices on that day, and deprived large numbers of their weekly rest. A great mass-meeting, in which the various non-Christian communities were represented by thousands, assembled, and a vehement protest was made against the proposal of government. The protest was effectual. The departure of the mail was permanently fixt for Saturday, and Bombay has its official and commercial day of rest. Of all the holy influences that abide with him in his manhood, the most precious are those of the Sabbath evenings with his mother. The Sabbath is God's great opportunity for working out for man His blessed purpose and plan.

> Day of all the days the best,
> Emblem of eternal rest.

Rev. G. L. Wharton, speaking on

"GOD'S CLAIM ON OUR MONEY,"

read various passages of Scripture, dwelling briefly on each (Ps. xcv: 4–6; 1:10; xxiv:1; 1 Cor. vi:20). One thought preeminent—God owns everything. He is absolute owner of money, and all that makes money. The Lord has given us the earth, but that does not affect His ownership. Passages were read from Leviticus in reference to the tithe. God is not an Indian zemindar, or an Irish absentee landlord, enriching himself by impoverishing others. The tithe is not an arbitrary thing with the Lord. In that little zila, Palestine, God had a great work to do, preparing for the enrichment of the world. He made the provision of the tithe in order to carry out His plan. God's operations then were confined to that little territory; no missionaries were sent abroad. But now His missionary servants are spread all over the world. If God required the tithe for the maintenance of the rites and ceremonies connected with a tent in Palestine, how much more for a work that engirdles the world! The fact is, money is required for all things and all enterprises. There never was a time

when money was more needed for the work of God in the world.

Giving is a higher standing than receiving. It is more blessed to give than to receive. The speaker read from Malachi about the giving of the tithe, and the opening of the windows of Heaven. First giving, then receiving, then dispensing in partnership with God. Can we begin with less than a tenth? When at home in America, a few years ago, he found in seventeen States as many different plans of raising money for religious purposes—the fancy-fair plan, the pew plan, the box-or-the-jug plan, etc. Compare God's simple, common-sense, self-respecting plan with those he had enumerated! In closing the speaker told of a missionary from whom he had requested a contribution for the Bible Society, but inability to give was pleaded. Expense had been incurred by moving, by sickness during the year, etc. Besides, he belonged to the Priests and Levites, for whose support others gave their tithes. From Numbers xviii: 26 the speaker showed him that even the Levites were under obligation to tithe their tithe receipts.

It would be very profitable reading if we could quote from the addresses of Rev. Mr. Meyer, two or three each day, but we can only touch on this greatly important convention.

A Word on Missionary Comity.

BY W. HENRY GRANT, NEW YORK.

Many of the friends of Christian missions in this and other countries are looking for a solution to the problem of different societies working in the same field without perpetuating the divisions that have little to do with the great essentials upon which our Savior and His apostles preacht.

It is now proposed by some eight boards to enter Cuba and Puerto Rico, and a number of these boards have appointed "committees of two" to confer together as a joint committee with reference to a division of these fields. It is important before any of the boards buy or secure property, and thus determine the location of their stations and work, that these fields should in some way be parcelled out, so that the whole ground may be covered without several denominations working in the same towns and districts. The probable relative needs of Cuba and Puerto Rico to other parts of the world are not such as to require all the boards of missions to open work there; but if they do, a wise division of territory will greatly aid in getting the work on a good foundation.

A study of the subject of comity in respect to overlapping and inefficiency, owing to weak undermanned stations, and lack of concentration, would reveal the possibilities in increast efficiency and results from the present staff of workers and financial outlay. It is not only far more economic for each board to concentrate in one district, but far better for the whole work. This has ample proof in the countries where it has been carried out; witness Turkey, Egypt, Ceylon, Burma, Siam, Korea, Madagascar, and parts of India, China, and Africa, the most vigorous native churches being where the missions are not bidding against one another for the service of native helpers, where the stations are mutually supporting and well manned by members of one body. Thousands of cities and villages are to-day unoccupied by the Christian Church, because we are in bondage to denominational traditions and ownership in property.

As a layman who has given ten

years to the study of the economics of missions, I am in correspondence with all parts of the world, and know many cases that need the kindly judgment of an unbiased jury, to which the missionaries would gladly submit. I have yet to meet the layman who cared what denomination occupied a particular field, providing the people were getting the Gospel and his own church was doing its full share, somewhere. The various denominations have never been more united and cooperative than they are to-day, and, therefore, we ought to realize in practical cooperation and comity what could not have been effected fifty years ago.

COOPERATION IN JAPAN.

Apropos of this communication from Mr. Grant, we note that the Methodist and Presbyterian missions of Japan have united on a "plan of cooperation in Sunday-school publications." They are to follow the international lesson course and to publish a teachers' journal; a quarterly, for advanced and intermediate pupils; a leaflet, for the primary scholars; all to be publisht at the Methodist Publishing House, the editors selected from all the cooperating bodies.

On some other items the several missions doubt if they can cooperate. For instance, in the twenty-first report of the Council of Missions cooperating with the Church of Christ in Japan we find the question, "Would it be advisable and possible for the cooperating missions and other missions working in the same or contiguous territory to have the same scale of salaries for evangelists and school teachers?" The answers are summarized as follows: "East Japan Presbyterian Mission: Opinions differ. West Japan Presbyterian Mission: Two say, yes; one says, no: one says, advisable but not practicable; Mr. Curtis says, absolutely necessary. Southern Presbyterian Mission: Advisable. Cumberland Presbyterian Mission: Desirable, but we doubt its practicability. North Japan Reformed Mission: Advisable and possible for the cooperating missions. South Japan Reformed Mission: One thinks it desirable but difficult, one not possible, and one theoretically simple but impracticable. The German Reformed Mission: It would be a great convenience, and there seems to be no reason why such a uniform scale of salaries could not be drawn up and then improved upon from time to time as experience demanded."

It will be noted that these answers are exclusively from the several bodies represented in the Church of Christ in Japan. No quotations of views from "other missions" are given. But if these cooperating missions can not agree on what at this distance seems so simple a proposition, it is scarcely probable the "other missions" could be brought to sufficient unity of view to make this proposal practical. Still we think in a general way it can be done. J. T. G.

The Outlook in the Sudan.

The proposal of the Sirdar Lord Kitchener to erect a memorial college to the lamented Gordon at Khartum, and, as Kipling says, where they yesterday mowed to death the people, to "call the living to school," has been received with widespread enthusiasm, and quickly the amount the sirdar called for was exceeded by thousands of pounds. The policy is a farseeing one. Great Britain is in Egypt to stay. But whether a purely secular college is all the memorial that ought to be raised to so noble a Christian as was Gordon,

needs only to be askt, and it is answered. The becoming memorial is a great Christian missionary movement, prudently and charitably conducted, in which the Church of England Missionary Society might at least lead. This society was making preparations to re-enter the Sudan, from which they were driven fifteen years ago by the Dervish insurrection.

But the sirdar, with a strange sort of fatuity, proclaims that Christian missionaries must not come to that country. If he meant that war conditions were prohibitive of evangelists for the immediate present, that would have been taken in good part; but it was not so understood. We predicted that the British religious public would brook no such dictation from the sirdar or any other official in the British government. They have not yet forgotten Cawnpore and Delhi, which, even if it were superstition to believe, yet they believed and still believe, to have been God's judgment on the British East India Company for its rotten policy of exclusion of the Christian teacher from its territory up to the measure of its restrictive power.

We are not at all surprised to meet at once with a vigorous protest against the sirdar's mandate. The House of Laymen for the Province of Canterbury has entered its condemnation of this wretched policy. They welcomed the sirdar's noble effort to elevate and instruct the people of the Sudan and Upper Egypt through the proposed Gordon College, but they affirm that "no effort to perpetuate the memory of General Gordon can be considered adequate which does not include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the upper basin of the Nile, which has recently been brought under the control of England." They express the hope that at the earliest moment consistent with public safety the sirdar's restrictions will be withdrawn. They are not novices in administration who adopt these resolutions. Sir John Kennaway moved them and Sir Richard Temple seconded them.

A petition is being circulated to Lord Salisbury, expressing deep regret that the Church of England Missionary Society has been deterred by Lord Kitchener and Lord Cromer from entering on work at Khartum and Omdurman, and this sets forth what we have previously affirmed, that the British learned their lesson in the Indian mutiny. This petition says: "We have in mind the similar disastrous policy long pursued in British India, and rejoice to know that governors, generals, and other high officers of state have entirely receded from that policy."

And the sirdar will have to recede from it, too. It turns out to be scarcely within "practical politics" just yet, for the sirdar has not yet finished conquering the Sudan.

A Forward Movement in the Province of Kiang-si, China.

BY REV. WILLIAM TAYLOR.
Missionary of the China Inland Mission.

This is not the first time that this province of China has been brought before the readers of the MISSIONARY REVIEW OF THE WORLD. In the issue for February, 1896 (p. 114), there appeared an article entitled "Notes on Kiang-si, a Province of Central China." The REVIEW of September, 1898, presents, in the Missionary Digest Department (p. 678), "A Call to Advance in China," giving a resolution adopted by the Church Missionary Society, calling for an advance of all missionary enterprise in the

great empire of China, and referring, at the close, to a forward movement proposed by Mr. J. Hudson Taylor, of the China Inland Mission, to be begun in the province of Kiang-si. We here give again briefly some data of that province, and of the forward movement proposed in connection with the China Inland Mission, commending it to the prayers of God's people.

THE PROVINCE.

Position: Central China, south of the Yang-tü River. Lat. 25° to 30° N. (the same as Florida and North Mexico). Lon. 114° to 118° E.

Area: 72,176 square miles. Larger than the combined areas of the Canadian provinces of New Brunswick, Nova Scotia, and Prince Edward Island; or than the combined areas of the American States of New York, Vermont, and New Hampshire.

Population: Over 15,000,000 (some estimate it as high as 24,000,000), at least one-quarter that of the United States and three times that of Canada.

Missionary Work: Protestant missionary work is carried on by the American Methodist Episcopal Mission, the Woman's Board (of the M. E. Church), the English Brethren, and the China Inland Mission. The combined staff (including wives and lady workers) is about 90, tho the male missionaries do not number over 30. These missionaries carry on work in some 50 stations and out-stations, where there are now (1898) about 750 native Christians. If these workers were evenly divided among the population of 15,000,000, there would be six missionaries to each million. In the United States and Canada there are over 1,200 ordained Protestant ministers to each million, not to reckon Sunday-school, lay, and lady workers, of whom there is a vast army.

THE FORWARD MOVEMENT.

The great need, so apparent from the above figures, has led Mr. Hudson Taylor, general director of the China Inland Mission, to issue an appeal that earnest prayer be offered to God that He will, first of all, grant increast spiritual blessing to all the missionaries and native Christians already on the field, and that He will select, prepare, and send forth, for work in Kiang-si, *twenty able, earnest, and healthy young men* as a first contingent in the forward movement.

Mr. Taylor, in some papers on this forward movement, which have appeared in *China's Millions*, has writteu that it is intended these twenty men should form "a special itinerant missionary evangelistic band, willing to consecrate five years of their lives to itinerate work, without thought of marriage or of settling down till their special work is accomplisht." He further says: "The work would be arduous, involving much self-denial; but it would bring with it much blessing and great spiritual joy, as the command, 'Preach the Gospel to every creature,' was being obeyed. In keeping of His commandments there is great reward. (See Psalm xix: 2.) The workers, when ready, would go out two and two—*i. e.*, two missionaries and two native helpers—to previously arranged districts, to sell Scriptures and Gospel tracts, and to preach the glad tidings. Living together in the same inns, for companionship and fellowship, they would often separate during the day, one missionary and native brother going in one direction and the other two in another, and meet again at night to commend to God the work of the day, as before setting out they had unitedly sought His blessing. Two-thirds to three-quarters of their time being thus occupied, the remainder would

afford opportunity for bodily and spiritual rest and refreshment, for continuing the Chinese studies of the missionaries, and the systematic Bible studies of the native helpers in rest centers in charge of experienced missionaries.

"This forward evangelistic movement is not intended to be a substitute for, nor to supersede, but to supplement the present localized work. . . . Twenty consecrated young men, with good health, sound judgment, Christian experience, stedfastness, a yielding spirit, a love for prayer and for the Word of God, and a deep zeal for souls, are needed."

Later on, as the way opens, lady workers will also be needed for work among the women. And it is our earnest prayer that the forward movement, beginning in Kiang-si, may very soon be extended to all the other provinces of the Chinese Empire.

All Christians are urged to unite with us in unceasing prayer for the following:

1. That these twenty men, and the needed native workers, be raised up and sent forth speedily.
2. That the missionaries and native Christians already in Kiang-si be daily filled with the Holy Spirit.
3. That the duty of each one of us regarding this forward movement be made plain. Let us, in deep reality, ask our Master, "Lord, what wilt Thou have *me* to do?"

N. B.—The mission referred to in this article is interdenominational and international. Members of all evangelical churches, irrespective of denomination, are accepted for service in China, if felt to be otherwise suitable. The mission will be glad to correspond with any who have faced the whole question prayerfully before God, and are clear in their conviction that He would have them take the definite step of offering themselves to the China Inland Mission. Any information will be gladly furnisht on application to the North American branch of the mission, at No. 632 Church Street, Toronto, Canada.

Our Question Drawer.

A correspondent asks:

Will you be kind enough to furnish such information as you may be able to give in regard to the running expenses of boards of foreign missions? What I want to know is, what per cent. of the income of the boards is spent upon the machinery of the boards (salaries of secretaries, treasurers, and other officers, office rents, expenses of printing, agents engaged in making collections, and in working up the churches, etc.), and what per cent. in doing the work for which the boards exist (salaries of missionaries in the field, etc.)?

If this were answered catechetically, we would say from three to twelve per cent. of their income. The explanation of the variation is found in the difference of the items which they estimate as cost; some have loss on their publication account; some count this, others do not. Some have profit on the same count. Then, of course, the per cent. cost is in favor of the societies having large incomes; the salary and other items will be less per cent. than with those having small receipts, yet one may be as economically administered as the other. One society raised, several years ago, a separate and special fund, the income from which was to meet the office expenses, without taking anything from the regular receipts from other sources. Anything like an intelligent comparison of these ratios would involve an elaborate article. An average ratio would, perhaps, be seven or eight per cent.

The Rev. D. L. Bonner, D.D., contributes to the *Presbyterian Journal* the following figures showing how much missionary money, in the various denominations, goes for running expenses. The above statements must be borne in mind, however, in order to draw accurate conclusions from these figures.

	Per cent. used on field.	Per cent. used for expenses.
Presbyterian:		
Home	93.48	6.52
Foreign	93.85	6.15
Consolidated	93.63	6.37
Protestant Episcopal	92.30	7.70
Methodist Episcopal	93 60	6.40
American Board	92.46	7.54
Reformed Church (Dutch).	95.09	4.91
Presbyterian South:		
Home	89 40	10.60
Foreign	93.98	6.02
United Presbyterian:		
Home	95.70	4.30
Foreign	98.00	2.00

IV.—EDITORIAL DEPARTMENT.

Money and Missions.

We present this month a symposium by leading missionary secretaries, pastors, laymen, and women on "Missionary Interest and Missionary Income." It is a subject of very vital importance, but one on which there is a wide divergence of opinion.

According to carefully-collected statistics the total gifts by American Christians to foreign missions did not decrease last year, but increast by $300,000. The figures are approximately as follows for the income of American missionary societies and boards:

1890–1891	$4,180,662
1891–1892	5,006,283
1892–1893	6,089,402
1893–1894	5,173,749
1894–1895	5,672,772
1895–1896	5,693,020
1896–1897	5,255,006
1897–1898	5,549,340

From this it will be seen that there has been a fluctuation in receipts, for which it is difficult to account. No doubt, the causes of the decrease in the income of many of our foreign missionary boards have been manifold. Among others, hard times, lax views in regard to the need of supplanting heathen creeds (probably fostered in part by the Parliament of Religions), the tales of unsympathetic travelers as to the "luxurious living" of missionaries in foreign lands, the false deductions from the expensive buildings erected by many mission boards, and especially the many undenominational enterprises and independent appeals, both at home and abroad. Such work as that of Ramabai in India has, no doubt, diverted many contributions from denominational channels. But even such causes do not adequately account for the falling off of incomes. The most deepseated cause may be the lack of a true foundation for the missionary motive. It is not enough to awaken an effervescent enthusiasm by tales of dire need and heroic effort; more attention needs to be paid to the education of Christians in the true motive for missions, viz., loving obedience to the command of Christ.

The fault and the remedy lie largely with the pastors. Some opportunities have arisen for hostile criticism of missionaries and missionary boards, but a fuller understanding of the difficulties and arduous labor connected with missionary life and missionary administration would quickly dispel the distrust which may be engendered and fostered by partial and prejudiced views. Many, for example, severely and, we believe, unjustly criticise missionary secretaries because of their salaries, not considering the immense labor which their duties involve, or the fact that many may give largely out of their salaries. We believe that it would be of great advantage if some one would give money to endow missionary secretaryships in order that no contributors might think that their money was being used to run the machinery instead of going directly to the foreign field.

An increase, and a steadiness in missionary income proportionate to the demands of the work, can be obtained only by a cultivation of the grace of continuance. The basis of missions needs to be emphasized, systematic giving must be practised, and the mission field should be kept constantly before the people—the facts relative to the needs, the progress, the difficulties, the administration, etc. Special objects naturally and, we believe, legitimately, appeal to the heart of Christians. Giving should not depend on sensational appeals, but it stands to reason that men and women will give largely in propor-

tion to their knowledge of existing needs. Donors do not like to trust the distribution of their gifts entirely in the hands of secretaries, and to feel that they are lost in a general mass while other definite and worthy objects clamor for help on every side. We believe that some method should be devised for bringing special needs before Christians, not so much to impel giving as to direct gifts.

The whole problem has been partially solved, at least, by the women's missionary societies and *prayer circles*. Here spirituality is fostered, interest is quickened and directed, and those who give and pray keep in contact with the work.

The Missionary Occupation of Our New Possessions.

The recent war has thrown heavy responsibilities upon the people of the United States, not the least of them being the giving of the Gospel to the people of Cuba, Puerto Rico, Guam, and the Philippines. All of these islands were nominally Roman Catholic under Spain, but had little opportunity to know the Gospel of Christ either by precept or by example. It is a commentary on Spanish morality, that one of the first laws enacted by the United States was necessarily against immoral plays in the theaters and the sale of indecent books and pictures.

The zeal which the various missionary societies have shown in planning to send missionaries to these islands is in some respects commendable, but dashes rudely to the ground our cherisht hope that now at last missionary comity would be put into practise. The result of the preliminary conferences of missionary secretaries seems to have had little practical results, but every organization which can secure the funds makes plans to enter. One reason may be that it is easier to raise money for these new enterprises which are now before the public, than for those which are of long standing. Many societies refrain from entering because they have not the means, but we know of *none* which refrains from principles of interdenominational comity. We believe that a golden opportunity has been lost to put these principles into practise. Vast fields in Asia and Africa remain unoccupied while societies prepare to crowd upon each other in a few small islands. The need in these new possessions is great, but comparatively there are vastly more needy fields which an unselfish spirit would lead some to enter in preference.

According to our latest intelligence the following societies have entered, or propose to enter, the islands which have been ceded by Spain:

CUBA.

The Protestant Episcopal Missionary Society.
The Presbyterian Board of F. M. (South).
The Presbyterian Board of H. M. (North).
The Congregational Home Missionary Soc.
The H. M. B. of the So. Baptist Convention.
The Baptist Home Mission Society.
The Foreign Christian Missionary Society.
The Methodist Episcopal M. S. (South).
The Methodist Episcopal M. S. (North) (?).
The African Methodist Episcopal M. S.
The F. M. S. of the United Brethren in Christ.
The Christian and Missionary Alliance.
The Society of Friends.

PUERTO RICO.

The Protestant Episcopal Missionary Society.
The Presbyterian Board of Home Missions.
The American Missionary Association.
The American Baptist Missionary Society.
The Christian Home Missionary Society.
The Methodist Episcopal M. S. (North).
The African Methodist Episcopal M. S.
The United Brethren in Christ.
The Christian and Missionary Alliance.
The Society of Friends.

THE PHILIPPINES.

The Protestant Episcopal Missionary Society.
The Presbyterian Board F. M. (North).
The American Baptist Missionary Union.
The Foreign Christian Missionary Society.
The Methodist Episcopal Missionary Society.
The Christian and Missionary Alliance.

GUAM.

The American Board C. F. M.

In addition to these societies are

the independent and interdenominational workers of the Bible and Tract societies, the Salvation Army, etc. Some steps have been taken with a view to *denominational* comity and the division of territory, but nothing which meets the demands of the situation. "The good is the enemy of the best." We rejoice that Christians are stirred with a desire to carry the Gospel to these islands, but who will say that this method is right? As men and women are converted in our "new possessions," are they to have denominational labels? For once at least Christians should unite in preaching a simple Gospel, and in founding *one church* under the simple name of "Christian." There should be no rivalry to establish sects, no waste of money or energy, and no discredit brought on the cause of Christ by divisions among brethren. We know of one harmonious church in which there are eleven different denominations, including Friends, Baptists, Methodists, Presbyterians, etc. It is not too late to take the necessary steps, but it soon will be. A divided church is not according to the mind of Christ.

Some means should be devised for carrying out the principles of Christian unity and of missionary comity. Why not organize a board composed of representatives of all the leading societies of America at least, and give this board *authority* to decide the interdenominational questions which can not be decided otherwise? These conferences accomplish little; somebody must have *power* delegated to it in order that something may be done.

Roman Catholic Missions.

In our November (1898) number, p. 869, was quoted a statement on Roman Catholic countries and missions, attributed to Mr. Robert E. Speer. Exception has been taken to it, notably by *The Gospel Message*, in an article headed "Sound the Alarm." The real purpose and purport of the paragraph criticised was misunderstood by the critics. It was taken by us as a sort of sarcasm or semi-humorous challenge. Mr. Speer knew that he was throwing down a gauntlet that would not be soon taken up, and in the same spirit the REVIEW repeated the challenge. The stanchest among Protestants may safely say to the Roman Catholic Church that, if they will send out men who *will preach the simple Gospel*, Protestants will turn to other fields. That challenge need not be qualified until it is at least nominally accepted. Whoever will faithfully preach Christ and Him crucified to lost men, should have encouragement—should, at least, be let alone.

As to the general principles involved in the criticism, a few comments must suffice.

1. The paragraph, as it stands in our November issue, does not voice our own sentiments, nor is it free from risk of misconstruction. But our repeated utterances in these pages must have assured our readers that we believe many of the principal doctrines of the Romish Church to be both false in teaching and evil in tendency. There is a demand for Protestant missions in papal lands, not because they are Roman Catholic, but because they are not in any proper sense *Christian* and evangelical.

2. In some cases there is a deplorable state of ignorance, immorality, and superstition, which is conceded by papists themselves. A leading missionary in South America says after thirty years' experience, that the average condition of the people there is so degraded that their state is practically worse than if nominal Christianity had not found entrance; and some papal communities have proven harder fields than pagan lands.

3. The principle of the New Testament is that in all Gospel effort, preference is to be given to

the fields most destitute of Gospel light; and that whether in pretense or in truth Christ is preacht, if only He be preacht, we are to rejoice. Whenever, therefore, the Roman Catholic Church sends out missionaries who by precept and example preach the Gospel, Protestants may well occupy more needy fields. This we believe to have been Mr. Speer's meaning, tho, perhaps, his utterance was not sufficiently guarded.

4. We wish every attitude and utterance of this REVIEW to be markt by charity to brethren as well as loyalty to truth, and it is a part of charity not unduly to magnify the errors of professing disciples. The Roman Catholic Church has conserved certain precious truths, but dangerous errors have permeated the whole lump, and we fear that the general influence of Romanists everywhere is toward a ceremonial righteousness rather than justification by faith, and that the mass, the confessional, the worship of the Virgin, and prayers to the saints, and like practises everywhere foster bondage to priestcraft and an idolatry scarcely less ensnaring than that of heathenism. If this be true, charity becomes laxity when it leads to silence or restrains earnest protest. With charity to all and malice toward none, we must maintain a Gospel standard and witness against error whether found in Protestant or in papal teaching and practise.

At the Metropolitan Tabernacle in London, in March, there was held a unique gathering for the raising of contributions toward the completion of the rebuilding. Mrs. Charles H. Spurgeon, the mother, with her two sons, Thomas, the pastor, and Charles, pastor at Greenwich, stood for some hours to receive the offerings, and a steady stream of gifts poured into Mrs. Spurgeon's hands, until between six and seven thousand pounds were received. The whole affair was well managed and contrasts beautifully with the various and elaborate festivals, fairs, bazaars, and score of similar expedients whereby money is so often raised for "the Lord's purposes," so-called. There was a spirit of giving, praying, and praising manifested, and the spontaneity of the whole offering was its charm. Thousands of pounds will need to be secured yet before the colossal building will be completely restored, but from the cheerful manner in which previous gifts have come in without pressure or urgency, there will aparently be little difficulty in raising the whole sum. May the future of this great church be full of blessing and its missionary influence pervade the world.

L. H. B. Yie, a Korean student at Cliff College, Dr. Guinness' Institute in Curbar, England, takes exception to some statements in our February number (p. 117), and we think his words worthy of a place here. It is only fair to say, however, that the statements referred to were only an extract from an article by Robert E. Speer, a man whom we know to be moved by a deep love for the Koreans, and a sincere respect for many of their characteristics. Mr. Yie says in part:

> I have found in your magazine a few statements in which Korea has been very unfavorably estimated, especially that about His Majesty, the present emperor of Korea. I pray much for the success of every missionary there, and I believe there is the light of the Gospel in the "Land of Morning Calm," where the people begin to seek for the truth of Christ. I speak with the sentiment of the Koreans. His Majesty, the present emperor of Korea. is a gentleman and kind sovereign, with an admirable idea of modern civilization and sympathetical fecling toward the missionaries of every country. In regard to the condition of the government, if the new wheels of the political machinery continue in regular motion as they have now begun, the world will in time see a new Korea.

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

PILKINGTON OF UGANDA, by C. F. Harford Battersby. Maps. Illustrated. 8vo., 346 pp. Marshall Bros., London, and Fleming H. Revell Co., New York and Chicago. $1.50.

This book is the brief record of the short life of George Lawrence Pilkington, who recently fell in Uganda, and whose name, like that of Mackay, will be inseparable from the Gospel triumphs in that land. The book is so full of suggestion and instruction that we give it ample space in this REVIEW, in addition to the extended references already made to it in the article on the Pentecostal Movement. (See p. 321.)

First, the volume is valuable as the story of the life that extended over only thirty-two and a half years, from June 4, 1865, to Dec. 11, 1897. Pilkington died, shot down in the effort to quell the "second mutiny" in Uganda. It was after some seven years in the field, during which he had showed himself one of the most efficient workers ever in Africa, and especially gifted in translation of the Word of God.

A second attraction of the volume is that it forms a fitting sequel to the biography of Alexander Mackay. That gives the story of the Uganda mission during the earlier days and up to the appointment of Pilkington; so that the two together give us a connected account of the most remarkable missionary triumphs which have been known in Africa within a half century. Indeed, it may be questioned whether, with the exception of Johnson's work at Sierra Leone, the revival at the Hawaiian Islands, and the great work among the Telugus, the century has known anything else equal to the victories of the Gospel in Uganda since the martyrdom of Hannington in 1885. These thirteen and a half years have seen a transformation equal to anything recorded in apostolic days.

The book, however, possesses another attraction, in the wise and spiritual sayings which are scattered through its pages. And of these we give some few "handfuls" gleaned as from the corners of the field, almost without selection, hoping many may thus be led to examine for themselves the riches this book contains.

A few extracts will suffice to show how suggestive and helpful were Pilkington's views of Gospel truth. As to continuance in sin:

> Once a man sees the awful danger from which he has been rescued, he won't see how close he can get to the precipice without tumbling over. He will hate that which so nearly ruined him, and which crucified his Savior—sin and the devil. Repentance means a change of mind, and doesn't imply sorrow of necessity; true sorrow for sin can not come, I believe, till after conversion. Regret for its evil effects is quite possible, but sorrow because God hates sin is impossible till our heart feels the same holy impulses as God.

As to lack of assurance:

> Doubt of our own acceptance with God, of our everlasting salvation, comes from self-righteousness in the garb of humility. It is because a man imagines that something in himself is necessary to atone for sin that he doubts whether he is saved. I stick to Leviticus xvii : 2 (probably xvii : 11 is meant).

The difficulties of translation:

> Luganda, tho a very rich language, may happen to be weak just where Greek is strong. We have used one word for the Greek πνεῦμα (spirit), ψύχη (soul) and κάρδια (heart).
>
> Again, the word for "to love" and "to will" is the same in Luganda, hence, "according to the will of God" might mean "the love of God." Again, for "accept" and "believe" there is only one word. P. 194

> If a man wants to go in for what are called worldly pleasures, I can't see what good it would be to hinder him; if he tastes the pleasures which God gives, the others drop off, as a dog drops a bit of potato when you offer him a bone. There isn't time for both, say, let every man do as he is disposed in

his heart. A man *is* what he is disposed in his heart to be; what he *does* is only a symptom of what he is, and of very trifling importance comparatively, except as a symptom. The devil changed would be a devil still. Even when he appears as an angel of light, he's still the devil. P. 202.

Referring to the need of being filled with the Holy Spirit (see leading article, pp. 324).

If it had not been that God enabled me, after three years in the mission field, to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, shewed me that my life was not right, that I had not the power. P. 222.

At Liverpool conference, in 1896, Mr. Pilkington said some very wise and striking things:

If you speak to an African of God, he does not know what you mean, and your words convey to him no significance. If you would win him, you must give him the *testimony of a Christian life.*

To gain the heathen you must live with them. *Get close to the hearts you would win for Christ.* Let your heart be entwined with their's. Let no barriers of big houses, or clothes, or custom, or national prejudice mar your work, nor any pride or daintiness. Let us become all things to all men—*become*, not pretend to be.

As to missionaries' qualifications he said:

Realize the importance of physical care in the matter of food and flesh. The best training is to be able to live on the simplest food, and never to *indulge* in sleep. In the matter of food the Israelites were first tempted, and in the matter of sleep the disciples failed in the hour of our Lord's need.

Uganda was, fifteen years ago, an isolated mission field in the center of a vast dark continent. Now a great highway is projected from Cairo to the Cape, with Khartum and Uganda as its two main junctions. Livingstone and Gordon and Mackay and Hannington have helpt, by their lives and deaths, to open up this highway. Livingstone declared in the Senate House at Cambridge in 1857, over forty years ago:

I know that within a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun; I leave it for you.

THROUGH ARMENIA ON HORSEBACK. George H. Hepworth. Map and illustrations. 8vo. 354 pp. $1.50. E. P. Dutton & Co., New York.

As known to most of our readers, the Rev. G. H. Hepworth was sent by James Gordon Bennett of the New York *Herald*, "to take a bird's eye view of the Armenian region, where so many horrible massacres have taken place, and to discover, so far as possible, the present conditions and future prospects of this nearly exterminated race." The story of the expedition is told in this book, and told in a fascinating way. As the journey was undertaken with the full knowledge and consent of the sultan, and under the protection of a bodyguard sent by him, it would seem natural that Mr. Hepworth should be somewhat prepossest in his favor. But we lay down the book, feeling that the writer has sought honestly to tell the truth. The truth was indeed hard to get at, for as he says:

While I think the sultan is honest, I also think he has been misinformed. The documents sent to the palace were a tissue of lies. The Armenians can not be safely trusted, because their terror makes multiplication easy. The Turkish officials can not be trusted, for since all Europe was infuriated, their whole business was to minimize the affair.

We get an interesting glimpse of Constantinople, a city of a million inhabitants, without a postal delivery; a glimpse, too, of the Constantinople Turk, who has learned all the vices but none of the virtues of modern civilization; who, while a thousand years behind the times, "fancies he is in the vanguard of civilization."

Trebizond is the real starting-point of the journey through Anatolia. And here we first meet the Armenians, of whom Mr. Hepworth says:

A more hopeless people it has never been my lot to behold. The number of those who have lost all, and must begin life anew, is beyond the reach of computation. At every missionary station in the country, you will

find orphans by the score, made orphans by as base a crime as ever stained the page of history.

At Erzerum we reach the "center of the Armenian question." Here the ghastly massacre was begun by bugle call, and ended in the same way. Frequently the writer pays a tribute to the missionaries. For example:

In Erzerum they live in one of the dirtiest parts of the city, where the filth is little less than ankle-deep, but they are doing a wonderful work. Of course, they attempt nothing in the way of conversion. They are practically engaged in a mission to foreign Christians. There are nearly two hundred children in the boys' and girls' school, a large majority of whom were made orphans by the recent disasters, and are wholly dependent upon the missionaries for their support as well as their education.

As to the causes of the massacres; there is no single cause, but a complication of causes. In the first place, "the Turk has conquered the Armenian by force of arms, but the Armenian has the better of the Turk by force of brains. Up to the time of the recent massacres the Turk was continually losing money, while the Armenian grew richer every day." This could not last forever, and on occasion must end in bloodshed.

The Armenians, while theoretically on an equality with the Turks before the law, are subjected to all sorts of petty tyranny, are frequently tortured to secure testimony, are continually treated as political suspects by the petty politicians, who wish to stand well with the central government. On the slightest pretext a man is regarded as a revolutionist, and the slightest incident is the signal for a massacre.

As to the extent of the massacres:

Out of, perhaps, a population of six hundred thousand, it would be a moderate estimate to say that fifty thousand have been killed. These victims were mostly men, heads of families. Very few women were murdered and very few children. It is interesting to note that the Turk is ashamed of the massacres. The whole nation is conscious of its guilt.

Mr. Hepworth in his journey from Erzerum, visited Mt. Ararat, past through Bitlis, Diabekr, Aintab, and westward again to Smyrna and Constantinople. The book abounds in vivid descriptions of the people, the roads, the schools, the horses, the scenery of the land so greatly blest by God, so greatly cursed by man.

One further glimpse of the missionaries:

I have seen a large number of these missionaries, and I have found them rather a sad set of men. They are without congenial companionship from one year's end to the other; they lead lonely and secluded lives; they are keenly on the watch for danger, not to themselves, but to the people among whom they work. That kind of life tells not only on a man's brain, but on his body as well. The price to be paid for the enlightenment of the nation is very heavy, but these noble men and women earnestly are willing to pay it, and I for one feel that my poor life amounts to nothing in comparison; so with a full heart, a heart with a big ache in it, I cry, "God bless them."

THE AMERICAN COLONIAL HANDBOOK. By Thomas C. Copeland. Maps. 16mo, 181 pp. 50c. Funk & Wagnalls Co., New York and London.

This is an exceedingly useful and timely volume, being a "ready reference book of facts and figures, historical, geographical, and commercial, about Cuba, Puerto Rico, the Philippines, Hawaii, and Guam." Each of the "colonies" is taken up separately, and is in the form of a catechism, most of the information desired being clearly and concisely given. The facts as to Cuba are given under the headings of geography, climate, mountains, rivers, harbors, roads, transportation, population, cities, agriculture, sugar, tobacco, vegetables, minerals, animals, finance, commerce, and shipping. There are also condenst historical and geographical notes and statistical tables. The other "new possessions" are simi-

larly treated. The following are some of the facts given as to Guam:

The Mariana Islands, or Ladrones, were discovered by Magellan on March 6, 1521, being the first archipelago in the Pacific seen by Europeans. They were annext to Spain in 1668. The group consists of fifteen small islands, of which only five are inhabited, and of these Guam is the largest. The islands are of volcanic origin and partly mountainous, with an aggregate area of 420 square miles, and a population of 10,170, 8,561 of whom are on Guam. Guam is 27 miles in length by 3 to 10 miles in breadth, with an area of 198 square miles and a coast line of 100 miles, in which there are three harbors. The natives resemble the Tagals of the Philippines, and are lazy, ignorant, and of low morality. The soil is fertile, and rice, maize, cotton, indigo, sugar, cocoa, and tobacco are cultivated. The inhabitants were nominally converted to Romanism, but are now as much in need of the Gospel as before the priests arrived.

The Philippine Islands. By Ramon Reyes Lala. Map. Illustrated. 8vo, 342 pp. $2 50. The Continental Publishing Co., New York.

The Philippine Islands have suddenly risen out of obscurity, and numerous books of more or less value have been suddenly thrust upon the market. Next to Dean Worcester's volume this by Mr. Lala is by far the best. Dean Worcester, writing as a scientific observer, considers each island separately, describing the country and people from an outsider's point of view. Ramon Lala writes, as only an educated native could, with an intimate knowledge of the people, and, no doubt, with some prejudices as well. He gives the history, political and religious, from a native view point, and describes the character, customs, and occupations of the peoples, and the animal, vegetable, and mineral products of the islands in a way which shows careful study. The last two chapters give the story of Dewey's victory and the American occupation up to Aug. 17, 1898. These two volumes supplement each other happily in giving a two-sided view of the character and conditions of this archipelago. Mr. Lala is a man of education, and wields a facile pen. His descriptions are vivid and picturesque, and his narratives full of interest. The photographic illustrations are good, but the map is too small to be of much practical value. The lack of an index is only partially supplied by a full table of contents.

The Transformation of Hawaii. By Belle M. Brain. Illustrated. 12mo, 193 pp. $1 00. Fleming H. Revell Co., New York, Chicago, and Toronto.

Any book on Hawaii has now particular interest for American readers, and any book which does not treat largely and sympathetically of the work of the missionaries in the redemption from ignorance and degradation of the "Paradise of the Pacific," is fundamentally lacking. Miss Brain has had much experience in educating young people in the cause of missions, and it is for them especially that she tells the romantic and thrilling story of "How American Missionaries Gave a Christian Nation to the World." Her book gives reliable information as to the character of the islands and their inhabitants, the main points of their history from their discovery in 1778 to their annexation to the United States in 1898, and some of the remarkable episodes connected with missionary work. Much incidental information is also given as to the pronunciation of Hawaiian words, Hawaiian numerals, ordinary expressions, proper names, songs, prayers, etc. The story is told in a charmingly simple manner, calculated to interest persons of all ages. Every Sunday-school library should have the book.

Bright Bits, for Reading in Missionary Societies. Second series. Compiled by Mrs. M. S. Budlong. 12mo, 204 pp. Paper. 40c. Mrs. Budlong, Rockford, Ill.

Mrs. Budlong's "Bright Bits" will be welcomed by many leaders of missionary societies. They consist of Bible readings, appeals,

poems, exercises, stories, and suggestions for programs, all of which will be found exceedingly useful. Many of the readings are from well-known authors, and would occupy from one to ten inimtes in reading.

THE ROYAL COMMISSION ON OPIUM. The report of the commission compared with evidence from China that was submitted to the commission. An examination and an appeal. By Arnold Foster, with a preface signed by the Archbishop of Canterbury, and 117 others. 8vo, 41 pp. 6*d*. P. S. King & Son, London.

This seems to us an unanswerable proof of the lack of thoroughness and honesty on the part of the royal commission as a whole. Opium is undoubtedly *the curse of China*, and is so recognized by the Chinese statesmen, assuredly by all Christians. The crime of England in forcing the trade upon China, and in continuing the imports, is unmitigated. Absolute prohibition of the exporting of rum and opium should be enforced by all nations which claim to be either Christian or civilized. Read Mr. Arnold's examination if you wish to be convinced that the royal commission carried on its investigations with a view to uphold the criminal traffic.

THE ILLUMINATED BIBLE. Teachers' Edition 8vo. Flexible covers. American Bible House, New York.

This is one of the modern Bibles, self-pronouncing, with marginal references, concordance, maps, numerous helps, and nearly 600 original illustrations, (mostly vignettes). We scarcely know whether or not to class the last mentioned feature among the helps. For the most part they are exceptionally well conceived and executed, and for young people, or those especially susceptible to impression through pictorial art, will be interesting and helpful. To our mind it is not adapted for a "Study Bible," and as a rule we believe that teachers will find more assistance from the "helps" and maps than from these tasteful products of the artist's imagination. The day has past, we are glad to say, when Bible pictures were chiefly characterized by their grotesque anachronisms, and in the Illuminated Bible the artists show a sympathetic and enlightened skill.

Monthly Missionary Bibliography.

HISTORY OF THE CHURCH MISSIONARY SOCIETY. Its environment, its men, and its work. By Eugene Stock. 3 vol. 8vo, 6*s*. each. Church Missionary Society, London.

THE FLAMING TORCH IN THE DARK CONTINENT. By Bishop William Taylor. Illustrated. 8vo, 675 pp. $2.50. Eaton & Mains, New York.

UNDER THE AFRICAN SUN. By W. J. Ansorge. Illustrated. 8vo, 355 pp. $5.00. Longmans, Green & Co., New York.

HISTORY OF THE COLONIZATION OF AFRICA BY ALIEN RACES. By Sir Harry H. Johnston. Maps. 8vo, 320 pp. $1.50. The Macmillan Co., New York.

WEST AFRICAN STUDIES. By Mary H. Kingsley. Maps and illustrations. 8vo, 633 pp. $5.00. The Macmillan Co., New York.

ON THE SOUTH AFRICAN FRONTIER. Wm. Harvey Brown. Maps and illustrations. 8vo, 430 pp. $3.00. Charles Scribner's Sons, New York.

HISTORY OF SOUTH AMERICA. Translated from the Spanish by Adah D. Jones. Maps and indexes. 8vo, 345 pp. The Macmillan Co.

IN THE KLONDYKE. By Frederick Palmer. Illustrated. 12mo, $1.50. Charles Scribner's Sons.

AMERICAN COLONIAL HANDBOOK. By T. C. Copeland. Maps. 16mo, 180 pp. 50c. Funk & Wagnalls Co.

INDUSTRIAL CUBA. By Robert P. Porter. 8vo. G. P. Putnam's Sons, New York.

HAWAIIAN ALLIANCE AND ANNUAL FOR 1899 Compiled by Thos. G. Thrum. 8vo, 203 pp. 75c. Baker & Taylor Co., New York.

THE REAL HAWAII. By Lucien Young. $1.50. Doubleday & McClure, New York.

THROUGH NEW GUINEA WITH A CAMERA. By Capt. Webole. 8vo. Frederick A. Stokes, New York.

IN THE AUSTRALIAN BUSH AND ON THE COAST OF THE CORAL SEA. By Richard Semon. Maps and illustrations. 8vo, 552 pp. The Macmillan Co.

CHINA AND ITS FUTURE. By Rev. James Johnston. Illustrated. 12mo, 180 pp. 4 shillings. Elliot Stock, London.

DAVID HILL: MISSIONARY AND SAINT. By Rev. W. T. A. Barber. Chas. H. Kelly, London.

JAPAN AND ITS RESCUE. By A. D. Hail, D.D. 12mo, 150 pp. 75c. The Cumberland Publishing Company, Nashville, Tenn.

IN NORTHERN INDIA. By Rev. A. R. Covalier. Illustrated. 8vo, 174 pp. 3*s* 6*d*. S. W. Partridge & Co., London.

MODERN PERSIA. Rabbi M. G. Daniel. 224 pp. 75c. Henderson & Co., Toronto.

SPAIN. By F. A. Ober. 16mo, 285 pp. 60c. D. Appleton & Co., New York.

THE CITY WILDERNESS. A Settlement Study. Edited by Robert A. Wood. $1.50. Houghton, Mifflin & Co., Boston.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

THE KINGDOM.

—Rev. I. S. Hankins in the *Baptist Missionary Magazine* remarks that if a missionary could have knowledge of everything under the sun, he could have use for it every week. In his own experience he has had to be housebuilder, doctor, lawyer, preacher, and teacher.

—The faculty and students of McMaster University, Toronto, set aside one day each month for the study of missions. All lectures in the arts and theological departments are suspended on that day, and the large attendance of faculty and students shows how much the day is appreciated by all. The Volunteer Band corresponds with the graduates of the university in the mission field, and letters from the alumni are read at every meeting.

—Rev. F. B. Meyer at a recent gathering in Calcutta recommended the Christ method of propagating Christianity, and said that if he were a young missionary he would do his very best to "train twelve apostles, seeking to imbue them with his own spirit, living with them, working with them, and sending them forth." A man of the fullest consecration, largest faith, greatest tact, soundest judgment, and ripest experience would be necessary for this kind of work, but given such a combination of qualities and twelve workmen developt in this way, a most effective and blessed service would follow.

—An article in *Allgemeine Missions-Zeitschrift* for January on what Bible societies have done for missions states that the British and Foreign Bible Society alone has put 155,000,000 volumes in print, 4,367,152 last year. For use in Europe 80 languages are employed, in Africa as many, and 24 for Moslems. The number of alphabets used is 40. An agency on the line of the Suez canal sells Bibles in 70 languages.

—The Hindu Shastras have given us India; the Koran has given us Arabia, Turkey, and North and Central Africa; the doctrine of Gautama Buddha has given us Burma, Tibet, and Siam; the teachings of Confucius have given us enfeebled distracted China. The Bible has given us Britain, Germany, the United States—nations which, tho unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment, and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty generations has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse. How is this?—*Indian Witness.*

—A company of 60 gentlemen dined together in a Boston hotel the other evening. That is no unusual occurrence. The same hostelry witnesses, during the winter season, many similar gatherings of business men, but in this case they assembled not merely to enjoy a dinner, but to become newly interested in the cause of foreign missions. From one of their number, who has recently visited a distant country, where missions are in successful operation, they learned of the amazing progress of

the last few years. There were other addresses designed to lay upon the hearts and consciences, upon the intellect and the push of these business men their responsibility for evangelizing the world. There was little of the conventional missionary appeal. There was no gush or inconsequential moralizing. The meeting was simply designed to show these men, many of whom are successful and prominent in their respective callings, what a glorious thing it is for a man who is making money to-day to see the world-wide opportunities for his benevolence.—*Congregationalist.*

—This is our plea for foreign missions. God has given the earth to the children of men. But the children of men are God's children too. Only in His name and fear do they truly possess the earth which He has given them. To claim the earth for Him was the great work of Christ. To claim the earth for Him must be the work of every servant of Christ who in any degree is like his Master. That claim is to be made first by living ourselves brave, pure, faithful, Godlike lives upon the earth, letting men see and proving to ourselves that a man may live upon this wicked earth as the true child of God. It is to be made again by telling to all mankind, in the never outworn, never outgrown story of the Incarnation, that they and the earth in which they live are not their own, but God's; are their own only because they are God's; have been made truly and thoroughly their own by being redeemed to God in Jesus Christ.—*Phillips Brooks.*

—Dr. Holtzmann, speaking of the *Evangelisch-protestanischer Missions-Verein*, goes on to say: "He would do us wrong who should ascribe to us the design of bringing Christianity to the heathen world as an unhistorical somewhat, as a summary of rational ideas, etc. We know no other Gospel than that which signifies a message of the gracious God, and this message has an historical origin. There is only one locality in space, from whence the person-forming forces, the complex of which we name Christianity, have taken their point of departure, only one point in time, from which the certainty streamed out to mankind, that atonement and love are the highest ruling powers, and that only, therefore, does this world deserve to be called a world of God. So far the faces of all, whether from the rising or the setting sun, must, as we read in the Gospel (Luke 9 : 51), be steadfastly set toward Jerusalem. There alone rest the everlastingly availing remembrances, from whence bonds of brotherhood are knit strong enough to encircle a world. But this is for us no longer a mere dawn of history, no piece of old cloth that is to be artificially patcht upon an alien body of history, but it is the center from which the history of all and every people needs to be brought into position as braving the significance of a single cooperating scene in the great drama of the history of mankind. This appears to me the only possible solution of the entangled knot formed by the diverging remembrances of the cultivated peoples. This element of the past must, as still working in one and every present, be taken up into all peoples' book of memory and of life. Nevertheless, India, China, Japan must be held quit of the necessity of an artificial inoculation with that which natural development has found only on Jewish, Grecian, Roman, Germanic soil. This, indeed, will be the final test of the universal character of the Christian message of salvation, that, for wholly various antecedent histo-

ries, it can provide a consummation always equally fit, for heterogeneous edifices are equally appropriate pinnacles for the most distant and most widely divergent paths of development by concordant goal. A missionary work that pursues right aims will result in many national churches. Even so many past histories will Christianity, as it were, absorb into itself. This variety of manifestations will become ever multiform, but will bring out only the more evidently the inner unity and simplicity of its nucleus."

WOMAN'S WORK.

—I have been askt, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were askt, "What is the most impressive thing I have seen?" I reply without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces, revealing a character and a purpose in life, which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a vanity fair.—*Rev. F. S. Scudder.*

—More than one-half of the 112 girls in the orphanage at Rakha, India, have been taken in during the past two years, writes Mrs. Forman. Many of them will never recover from the effects of the months of slow starvation during the famine. One little girl was rescued who had been thrown away by her father and mother. A little boy who was cast into the Ganges was saved by some soldiers and is now temporarily at the orphanage, with his sister, who had been sold, during the famine, for 33 cents. Now the parents have become Christians, and the children are under Christian training.

—Miss Annie R. Taylor, of Yatong, is well, but weary. She is kept busy. During the first half of December she took Rs. 400. The Chinese amban and retinue are good customers. But some of them prefer to help themselves, and a sharp lookout has to be kept. Our sister distributes large numbers of copies of the Gospels, and preaches Jesus to all comers. Some of the Chinese appear interested, and tell her they have heard of Jesus in China. They are interested in a double sense, and seek in this way to make friends in hopes of getting things cheaper. It is certainly remarkable that the opening of Yatong as a trading station for Europeans, has thus far only resulted in the missionary trader getting a footing there.—*News and Notes.*

—Rev. F. B. Meyer, while in India paid a visit to the Ludhiana Medical School, which has been establisht for some twenty years, and is now under general direction of Miss Greenfield, who lives in the adjoining bungalow; and of Dr. Edith Brown, a thoroughly qualified woman doctor. She is assisted by 2 fully qualified medical women, Dr. Eleanor Dodson and Miss Thornett. He reports:

"This is the hospital; lofty, spacious, clean, sweet. The amount of medical work done at this place, and in the 3 dependent dispensaries, is something surprising. Last year at one village 2,000 cases, at another 2,000, in the city between 12,000 and 15,000. Think of what is meant by 233 major operations—that is, those which required the administration of anesthetics—and 1,100 minor operations!"

—During its sixty years Mt. Holyoke Seminary (now College) has sent 187 of its graduates to mission fields in foreign lands, and Oberlin has sent 123. Truly, a magnificent record.

YOUNG PEOPLE.

—The Chicago Y. M. C. A. has 5 city, 4 railroad, and 15 college branches; 6 buildings, valued at $2,029,245 (above all indebtedness, $1,388,295), with annual receipts amounting to $120,140. Five gymnasiums are sustained, and 110 secretaries and others devote all their time to the work.

—The ninth anniversary of the Madras Y. M. C. A. has recently been observed. The annual report gave the following particulars: The membership advanced from 425 at the beginning to 521 at the close of the year. Of the 521, 171 are Indian Christians, 236 Hindus, 20 Mohammedans, 1 Parsee, 1 Burman, and 92 Europeans. The treasurer's statement showed a total receipt of 6,503 rupees, all locally obtained, which more than met all the expenses of the association, with the exception of the secretary's salary, which is contributed by friends in America. The educational work of the association shows considerable progress, and has secured support from the government in the shape of a grant of 24,000 rupees toward the new building, which will be opened in April next. A hostel for students is part of the enlargement scheme, and will provide accommodation for 38 young men.

—The associations of young people are the junior sisters of missions, called to aid these with all the force, let us say with all the enthusiasm, of their youth. The beautiful journey of our friend, Mr. Mott, has been a brilliant confirmation of this truth—we were about to say of this axiom. And these again, as always in the kingdom of God, we see action and reaction. If missions are in a way of owing much to our unions, these already owe enormously to missions; members full of zeal, captivating sessions, instructive recitals, living correspondences, examples such as to restrain from discouragement and to teach how to praise God.—*Le Missionnaire* (*Geneva*).

—Canada has 87,000 Epworth League members, who have undertaken the support of 21 missionaries.

—The Tenth Legion of Christian Endeavor now numbers over 14,000, and nearly 141,000 have joined the Comrades of the Quiet Hour. There are now nearly 600 Endeavor societies in London. Local unions have been formed in Johannesburg, Petermoritzburg, Cape Town, and King William's Town. Madagascar's recent Christian Endeavor convention enrolled 500 delegates. The Endeavor cause among the Tamil-speaking millions of South India has grown so rapidly that it now claims an organ to itself, or rather a part of an organ, the last page of the paper, *Joyful News*, which amounts to a paper for the Endeavorers.

UNITED STATES.

—Well may we rejoice and give hearty thanks that this action was taken by the recent Congress just before adjournment, which is now a part of the law of the land:

No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States; and the secretary of war is hereby directed to issue such general orders as may be necessary to carry the provisions of this section into full force and effect.

And before this Secretary Long had issued an order that hereafter no intoxicating liquors be sold on the ships or in the yards of the navy.

—Rev. Daniel Dorchester, in a recent *Christian Advocate*, gives these figures as to the relative strength of Protestantism and the Papacy in this country:

Roman Catholic population	7,336,000
Lutheran population	4,309,000
Presbyterian population	4,747,000
Various smaller bodies, population	10,540,000
Baptist population	13,013,000
Methodist population	16,062,000
Total non-Catholic population	50,616,000

—Mr. Jacob Riis is quoted by the *Charities Review* as being responsible for the statement that in New York city 1 out of every 5 persons who die, dies in a prison, an almshouse, a lunatic asylum, or a charitable institution of some kind. Nearly one-tenth of the burials are in the potter's field.

—There seems to be a larger demand than ever for the young men and women going out from the Moody Bible Institute, Chicago, and it can not keep pace at all with the calls, especially for young men. Of those who left the Institute last year, 34 are pastors, pastors' assistants, and church missionaries; 13 are in rescue and city mission work; 31 are evangelistic preachers and singers; 6 are Sunday-school missionaries; 3 are Y. M. C. A. secretaries; 4 are Y. W. C. A. secretaries; 16 are in educational work; 18 are foreign missionaries. There never has been a student who took the diploma of the Bible Institute who has not found some good opening for Christian work.

—The American Missionary Association has decided to enter upon educational work in Puerto Rico on the same lines adopted in the South and West for Negroes and Indians. The points selected are San Juan, Mayaguez, and Utuado.

—The annual Negro Conference was held at Tuskegee, February 22, with some 2,000 in attendance. As usual, the program was eminently practical in its character, as this list of topics discust will show:

"How many mortgage their crops?

"How many are planting nothing but cotton?

"How many have raised enough corn, vegetables, meat, etc., for their families?

"How many live on rented lands?

"How many live in houses with but one room?

"How many are paying off mortgages?

"How many are building houses?

"How many have bought land?

"How long is your school session?

"Is nothing being done to extend the school term?

"Is a new school house needed? What is being done to secure one?

"Is the teacher right in education and morals? Is the same true of ministers?

"Is your teacher properly paid and properly treated?

"Are the morals of the teacher improving? Is a line drawn between the good and bad?

"Are the women being treated better?

"Is less whisky being used?

"Is money being squandered on excursions?"

—The grandson of the first woman in Zululand to become a convert to Christianity was recently ordained a missionary. This marks another grand achievement of foreign missionary work as conducted by the American Board. That John L. Dubé, a native Zulu, a descendant of a cannibal, could, after such a short time in our schools and colleges, pass a satisfactory examination on all points, including theology, is worthy of notice. Mr. Dubé was to sail with his wife for Africa in April. Congregationalists have a reason to be proud of Mr. Dubé, as he was brought to Christ by one of their missionaries, Dr. Lindsay, and has been educated in the schools of the denomination,

being a graduate of Oberlin.—*Congregationalist.* [Mr. Dubé has gone to Africa to establish an Industrial Mission, somewhat on the line of Tuskegee Institute. His plans are presented in full in the June (1898), number of this REVIEW.]

—The report of the Commissioner of Indian Affairs shows that during the past year there have been on the rolls of the Indian schools 24,004 pupils, with an average attendance of 19,671, a considerable increase over the preceding year. The great majority are in the regular government schools, 19,899; there are nearly 3,000 in the contract schools, 315 in public schools, 737 in mission boarding-schools, and 54 in mission day-schools. The appropriations for the education of Indians in schools under private control have diminisht steadily. For the present year the sums are for the Roman Catholics, $116,862; for Lincoln Institution, $33,400; for Hampton Institute, $20,040; the last two being special appropriations. The amount appropriated for Indian school purposes by the government for the present year is $2,638,390, a slight increase on the appropriations for the preceding year.

—The Episcopal Board of Home Missions now has in commission 51 missionaries among the Indians, 35 of whom are natives. They minister to 91 organized churches, composed of 4,348 members. The Woman's Board maintains 19 day and boarding-schools, with 67 teachers, and cares for 888 day and 539 boarding pupils. These results of Indian missions are eminently satisfactory to all who are acquainted with the Indian, both as to the number of converts made and their steadfastness and reliability as Christians.

Puerto Rico.—The following is the translation of a circular distributed in the Catholic Church at Ponce, Puerto Rico, Nov. 10. Comment is unnecessary:

TO THE CATHOLICS.

Separate yourselves entirely from the Protestants, and leave them in peace. By no means attend their meetings. Avoid all religious conversation. If they come to your homes speaking of salvation or religion, throw them out in the act. By no means receive their Bibles and other papers.

Watch your younger (Catholic) children with great care that they may not attend any Protestant exercise; and that they may not receive of the Protestants either books or presents or playthings.

1st. Because Protestantism is truly heretic, and of the worst kind.

2d. Because the Protestants do not come of Christ; the first Protestant did not appear until 1517 years after Christ.

3d. Because the Protestants falsify the Bible in many points; they mutilate it, and when they explain it they do not present it without the words which favors their error.

4th. The creed of the Apostles they indignantly trample on. The creed says: "Christ born of the Virgin Mary;" and they deny the virginity of Saint Mary. The creed says: "Believe in the Catholic Church." They combat this.

5th. At other times they contradict the more clear words of Christ, v. g.: "My flesh is truly bread; My blood is truly drink."

Puerto Ricans, be firm in the faith of your fathers! Live and die in the Catholic religion, which is the only divine, the one which comes rightly of Christ and for the great and only truth.

PONCE, 19th of November, 1898.

NOTE: With this action we warn the public of a series of leaflets, of great interest to all Catholics of Puerto Rico, which will be distributed in the church free every Sunday.

May the divine aid accompany them through the way of the Immaculate Mary. Now in her protection we place them!

EUROPE.

Great Britain. — The relative strength of the Evangelical Free Churches and Anglican Church is made evident in the following figures, which are for England and Wales alone:

	Evangelical Free Churches.	Anglican Church.
Sittings	7,848,804	6,886,977
Members	1,897,175	1,886,059
Teachers	381,153	219,159
Scholars	3,284,963	2,393,372
Pastors	8,802	22,876
Local Preachers	49,970	.....

The increase in the membership for the year is: Free churches, 47,708; Establisht church, 45,708.

—The East London Institute for Home and Foreign Missions and the Kongo Balolo Mission is henceforward to be known as The Regions Beyond Missionary Union. All of the old work of the other organization is to be prosecuted, and an effort is to be made to evangelize Behar. In that country, about as large in territorial extent as England, there are 24,000,000 of people, of whom at least 20,000,000 are absolutely without the Gospel, sunk in heathen superstition or Mohammedan degradation. Volunteers for this new mission, trained men and women from Harley House, are ready to go out next autumn.

—The Salvation Army, during the last self-denial week, raised $165,000 to carry on their work among the lowly and neglected, an increase of $40,000 over last year.

—The London Missionary Society reports that it received last year through collecting cards brought in by boys and girls, the noble sum of $38,627. With this money the society was able to maintain the steamer *John Williams*, the schooner *Olive Branch*, the pretty little lugger *Niue*, the *Hanamoa*, and quite a fleet of whale boats used by missionaries and native teachers in the South Seas and New Guinea; also the steel lifeboat *Morning Star* at the south end of Lake Tanganyika, the river boats *Jessie* at Berhampur, and *Tara* at Calcutta, and the *Gospel Boat* at Amoy. The outlay on wages, stores, repairs, and working expenses, including the heavy coal bill for the *John Williams*, was all provided for by this offering. The vessels belong to the young, and they keep them going. Besides supporting these mission ships and boats, the offering is in future to be used to keep schools for the children of converts.

— The English Presbyterian Church, the mission work of which is mainly in China and India, has 165 stations, 153 native and 55 European missionaries. Ten hospitals are open, at which some 30,000 patients are treated annually. The hospital of this mission at Swatow is the largest in all China.

—The Free Church of Scotland has 42 medical missionaries, some sent by the home society, and several prepared at its training school in North India. They have treated during the past year 145,000 patients.

France.—The grand total of the alms collected by the Lyons Society for the Propagation of the Faith during the seventy years between 1822 and 1891, amounted to nearly £10,734,000, of which France contributed nearly £7,000,000, the United Kingdom £353,236, and the whole of North America (both United States and Canada), only £311,320. An average of less than £10,000 a year was derived from America and the United Kingdom combined.

—A second monthly paper appealing to French Romanists is *Le Prêtre Converti*, edited by a band of ex-priests, who have taken their stand by the evangelical faith. Tho friendly disposed toward Abbé Bourrier's paper, *Le Chrétien Français*, the newcomer moves on a slightly different plane, and opens with a bold pronouncement for Protestantism, both in doctrine and practise. *Le Prêtre Converti* takes good account of current work among priests. It is under the management of M. J. B. Corneloup, 25 Rue Carlo-Hébert, Courbevoie, Seine, France. The subscription price to foreign countries is 3fr. 5c. per annum.

Spain.—No American believes that all Spaniards are Weylers.

Nevertheless the splendid example of Captain Don Petro Millet, of the barkentine *Gabriel*, in rescuing a crew of American sailors, caring for them twenty-six days, and refusing to accept remuneration, at a time when the two nations were at war, quite turns the scale of humanity in favor of the Spaniard.

—Spain has unwittingly done an important service in preparing the way for the introduction of pure Christianity into the Philippines. Some time previous to the insurrection in the islands, a Filipino, Don Pascual Pubiete, who had large influence with his countrymen, was suspected of inciting rebellion, carried a prisoner to Spain, and banisht to a fort in Africa, where he suffered much from ill-treatment. He succeeded in establishing his innocence. Being permitted to go to Madrid, he found his way into a Protestant service, became interested, was converted, and has lately been received into membership in the Church of the Savior in that city. He now intends to return to his own country as an evangelist. He has already translated the first three Gospels and the Book of Acts into the Tagal language, under the direction of an agent of the British and Foreign Bible Society.

Germany.—A considerable estate near the city of Darmstadt in the grand-duchy of Hesse has been bought for 53,000 marks, to be used as a house of refuge for neglected children who have finisht the course of instruction in school. It is a special object to train the children in manual labor. A large garden and 20 acres of good land afford ample opportunity for honest work. A Christian housefather superintends the work and attends especially to the spiritual wants.

—The Moravian Church has 129,617 baptized members; of these 8,723 belong to the German province, 5,957 to the British, 22,345 to the American. On the foreign mission field are found 92,142 Christians, not including the missionaries and their children, while 372 missionaries with 31 native assistants and 1,914 helpers work in Greenland, Labrador, Alaska, North America, the West Indies, Nicaragua, Demarara, Surinam, South Africa, German East Africa, Australia, West Himalaya. The total receipts for missionary purposes during 1898 amounted to 1,655,650 marks. About one-half of the heavy debt of the previous year has been paid.

—The Berlin Missionary Society (Berlin I.) celebrated its 75th anniversary in February. The society's staff in South Africa, East Africa, and China consists of 93 clergymen, 21 lay-workers, 82 wives, and 142 paid native agents in Africa, and 37 in China. The native congregations number about 35,000 souls in Africa and 1,000 in China. The title D.D. was conferred by the theological faculty of the Berlin University on Mr. Rathmann, LL.D., the oldest member of the mission board, and on Rev. A. Merensky, formerly missionary in Africa, but now a member of the staff at home.

Russia.—Two small steps in the direction of religious liberty have been taken by the Russian Senate. One of them is intended to relieve the condition of the Stundists who have allied themselves with German Baptists, and the other permits a sect known as Old Believers to hold religious services in their homes. The hierarchy of the Greek Church actively opposed both measures.

—The following incident is narrated in the *Anglo-Russian:* In the courtyard of the village of Ekaterinovka about 30 families of

non-conformists were assembled. The children, usually bright ıd joyous, were now dead silent and clung close to their parents, grasping their father's hand or their mother's skirt. . . . The police officer, accompanied by a priest, appeared, and read a circular ordering that all children from two to eleven years should be taken from their parents. The victims lookt more dead than alive, and shivered and trembled like yellow autumn leaves. Soon the air was filled with shrieks of mothers and indescribable groans and cries of the men and children. The policemen were tearing the latter from their parents. One peasant, after his little daughter was violently torn from his embrace, fell to the ground unconscious. The officer kickt him with his boot, exclaiming: "Acting! the beast!"

ASIA.

Turkey.—The statement has appeared in some American newspapers that our government has received information from the highest Turkish officials that, while disclaiming responsibility for the losses of mission property at the time of the massacres, yet the indemnity askt for would be paid. We understand that the State Department at Washington has received information of this sort from Constantinople.—*Missionary Herald.*

—Dr. Tracy, writing from Marsovan and Anatolia College, says: "The influx of students surpasses all precedent. We now have close upon 250 in the college and its preparatory department. If we permit them to come, the number will rise to near 300. We can not permit it, and are now shutting the gates against them. What shall we do? We are prest upon by a crowd of students who pay fully, willingly, and promptly. In all probability the applicants next year will be far more numerous than this year. We thought when the influx began, three years since, that it was a wave soon to pass. On the contrary, it proves an ever-swelling tide."

—Rev. G. C. Raynolds, reporting his relief and orphanage in Van, states that the entire amount paid out during the year was nearly $45,000. This sum has been received partly from England, America, and Germany, and partly from the sale of materials. It has been expended for free aid to the suffering, the healing of the sick, the care of orphans, the instruction of boys and girls in different trades. For example, 65 boys are learning the shoemaking trade, 43 the weaver's trade, 42 are in tailor shops, 12 are learning the baker's trade, 8 are in a tannery, 8 more in a smithy, while a large amount of live stock is cared for by still others. Outside of the orphanage there have been 1,100 spinners employed, supporting probably 4 persons each; 700 weavers supporting each 4 more, making a total of probably not less than 7,200. In addition to this, 480 orphans have received food and 25 more are in the hospital, so that entirely aside from the orphanage, over 7,700 people have lookt to this bureau for their subsistence.

—In an article in the *Fortnightly Review* it is calculated that Syria and Palestine could support a population of from ten to fifteen millions, numbers which the writer says "will not appear excessive to anybody acquainted with the fine climate and extraordinary fertility of the country." The projected railways from the Cape to Cairo, and through the Euphrates valley, are mentioned, and it is pointed out that they would meet in Palestine. Palestine is the great center, the meeting of the roads. Whoever

holds Palestine commands the great lines of communication, not only by land, but also by sea; not only would the power in Syria control the railways, but would be master of the Suez Canal, and dominate Egypt.

India.—A number of Brahmans brought to the maharajah of Mysore a petition in which they protested against the following customs and practises which are destructive of caste and from which they begged the maharajah to guard his province: (1) Criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs. (2) Brahmans are often compelled to take medicines prepared by doctors of Pariah origin. (3) In educational work caste rules are not observed, and girls are allowed to be educated. Female education will be the deathblow of the caste system. (4) In the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw.

—Last August we drew attention to the contributions of native Christians, and showed that for the last financial year they averaged about 6 shillings per communicant, or 2 shillings for each baptized Christian. This average covers the whole mission field. The Rev. A. F. Painter has pointed out to us how very much larger this sum is than appears at first sight. "Many Christians in South India," he writes, "earn only 4 or 5 rupees a month, that is, 5*s.* or 6*s.* 3*d.* in English money; and men with an income of 20 rupees a month are considered to be in very comfortable circumstances, This makes 2*s.* a far larger subscription, proportionately, than if subscribed by an Englishman earning say £4 to £10 a month."—*C. M. S. Gleaner.*

—In India all callings are hereditary; a baker's son becomes a baker, and his son after him, and so on from generation to generation. The people of Allahabad especially are not ashamed of their professions. Thirty-five describe themselves as "men who beg with threats and violence;" 226 as "flatterers for gain;" 25 as "hereditary robbers;" 974 as "low blackguards;" 29 "howlers at funerals," while 6,372 publicly announce that they are "poets." In the other districts one finds, besides the ordinary professions, 11,000 tom-tom players, 45 makers of crowns for idols, and —most curious of all—"hereditary painters of horses with spots."—*The Church Standard.*

—Discussing the question of self-support in the *Indian Witness*, Rev. C. B. Ward, of Shellandu, says:

For more than twenty years I have fully believed that India is better able to support Christianity that blesses, than heathenism in which there are no compensations. From the most careful and oft-repeated investigation, I am left no room to doubt that heathenism costs the poorest of its devotees *two tithes* of all that ever comes to him, in cash, or kind, and in the majority of cases much *more* than this.

He adds that in thirty years he has never known a Christian to lose by tithing for Christ's sake, while he has known many who were wonderfully prospered of God both in body and soul by so doing.

—Bishop Foss, with President Goucher, of Baltimore, returning after a visit to India and Malaysia, has made a report on Bishop Thoburn's administration, comparing the record for ten years. During that time the number of communicants has risen from 7,940 to 77,963; the number of baptisms during the year from 1,959 to 29,396, while the entire Christian community now

numbers 109,489 instead of 11,000. The number of native preachers has increast from 168 to 635; teachers from 308 to 1,078; day-schools from 545, with 16,412 scholars, to 1,259, with 31,879 scholars. Sunday-schools have grown from 703, with an attendance of 26,585, to 2,485, with an attendance of 83,229.

Burma.—Last New Year's day the 7 Baptist churches of Rangoon met for worship in a hall with 1,400 present. In opening the service, the hymn, "Come, thou Almighty King," was sung in English, Burmese, Sgaw Karen, and Tamil—that is, in all 4 languages at one time. Then followed an invocation in Pwo Karen. After an anthem by the choir of the college church, there were Scripture readings in English, Burmese, Sgaw Karen, Telugu, and Chinese. Then followed a prayer in English. Next came an anthem by the choir of the Sgaw Karen church, with addresses in English and Burmese. Next, in 4 languages, they sang "How Firm a Foundation!" Next there were two more addresses, one in Tamil and one in Sgaw Karen. In 10 (think of it, in ten!) languages the Doxology was sung to close the service.—*F. S. Dobbins.*

—In 1857, Mindon-min, king of Burma, erected a monument near Mandalay, called the Kutho-dan. There he built 700 temples, in each of which there is a slab of white marble. Upon these 700 slabs is engraved the whole of the Buddhist Bible, a vast literature in itself, equal to about six copies of the Holy Scripture. This marble Bible is engraved in the Pali language, thought to have been spoken by Buddha himself, 500 B. C. Photographs of some of the inscriptions have reacht England, and Prof. Max Müller has examined them.

—For a wonder, Burmese women are addicted to the habit of smoking huge cigars. According to Bishop Thoburn: "The best drest women in the street will be found with a cigar some three or four times the size of an ordinary American weed. The cigar is not composed wholly of tobacco leaves. The tobacco is wrapt up in an ordinary leaf, which resembles tobacco in appearance, but is as harmless as so much paper. When in the mouth, however, it resembles an ordinary cigar so much in every respect, excepting size, that the observer, if a stranger, would never suppose that it was composed of any other leaf."

China.—Dr. Edkins, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the *world power*. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land, and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

—Chinese conservatism is breaking up. People have been slow to believe it possible, but it is so. Ethnographically China is not a modern nation; but she is about to become one. Her place has been among the mastodons of the dead past. It is as if an ichthyosaurus, or a mastodon, had suddenly been raised up and had taken its place in the procession of living fauna.—*Rev. William Ashmore.*

—Rev. C. E. Ewing, of Peking, reports that the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles, and portions, in China was

about 250,000 copies, the highest number being 290,000; but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the first of January they would amount over 1,000,000. Mr. Ewing also reports that the sales of publications of the North China Tract Society have far exceeded those of any previous year, and that the demand has exceeded the supply.

—In the course of his long missionary career in China, Dr. Griffith John has baptized more than 4,000 converts.

—Any man is at liberty to practise medicine in China, and many men who can not succeed there in any other branch of business, will buy a book of prescriptions and start as "doctors." In China there are 90 medical missionaries with British degrees and qualifications, and there are as many, or perhaps more, from America; but what are 200 medical missionaries among 400,000,000 people?

—A colporteur of the Bible Society writes: "Last spring, when visiting a little market town called Ch'ien-wei, I made the acquaintance of a well-to-do grain merchant, an energetic Christian, who gave me a hearty invitation to come and preach at his door. There he placed a table and chair, and from that improvised pulpit we preacht and sold books for over four hours. His place of business, at first sight, lookt more like a tract depository than a grain store. The outside pillars and the inside walls were literally covered with Scripture texts, some of the scrolls measuring over five feet in length, and the characters six inches. For many years this man suffered much persecution, but he never wavered in his allegiance to Christ, and the success of the work in Ch'ien-wei is largely due to his consistency and enthusiasm. The charge is often made that the people in our churches are mere rice hunters, but here is a man who for years has acted as pastor and evangelist without receiving a cent in cash for his services. And there are thousands in China like him."

—A missionary writes: "Filial piety in China keeps a man subject to the authority of his parents all his lifetime. He never becomes of age in our meaning of the phrase; never becomes his own man so long as his parents are living, tho the eldest son as *male* head of the family has a certain amount of authority over a widowed mother. But with the Chinese filial piety is, in part, only one division of an all-embracing system of subordination of inferior to superior; a man is more or less subject to all the senior male relatives of his father's clan. I have seen an elder brother fiercely chastise a younger brother, who meekly submitted, and no one thought of interfering."

Korea.—Two magazines and 9 papers are now publisht in Korea—all in Seoul, the capital, we believe. Of the 9 weekly papers, 2 have been recently establisht—the *Christian News*, edited by Drs. Underwood and Vinton, of the Presbyterian (Northern) Mission, and the Korean *Christian Advocate*, publisht by the Methodist Tract Society and Sunday-school Union.

—This kingdom appears to be in the midst of the throes which always attend the breaking up of old ideas and customs. The Independence Club is aggressive and determined to secure substantial reforms. The Peddlers are as resolute to resist and prevent these, and the king has the reputation of having not the least approach to honesty or any moral principle.

Japan.—It really looks as tho at last, after a serious lapse from its early high estate, and after a severe and protracted struggle, the Doshisha is to be redeemed.

—Rev. D. C. Greene, of the American Board Mission, by his contributions to the Japanese vernacular press, has done much to point out radical defects in the proposed code of judicial procedure, under which foreigners in Japan will have to live after consular jurisdiction ceases. He has been strenuously contending for recognition of the Anglo-Saxon principle, that a man under arrest must be deemed innocent until proved guilty, whereas the code as it now stands is based on Latin models; gives the judge undue power, and tempts him to act as if the accused were guilty, and his conviction a test of judicial ability and integrity.

—The Japanese papers give the following statistics of Christian schools in that country: Protestant boarding-schools for boys, 15, with 1,520 scholars; for girls, schools 47, containing 2,527 scholars; Protestant day-schools, 105, pupils 6,031; Protestant Sunday-schools, 837, with 30,624 pupils. The Greek Catholics and Roman Catholics have no Sunday-schools. The Greeks have 1 boys' and 1 girls' boarding-school, with 130 pupils in the two. The Roman Catholics have 2 boys' boarding-schools with 200 pupils, and 3 girls' boarding-schools, with 180 pupils. The Greeks have 1 day-school with 69 scholars. The Roman Catholics have 41 day schools, containing 2,982 pupils, besides 20 orphanages, containing over 2,000 children.

AFRICA.

—Miss M. Copping, writing of the medical work in Fez, Morocco, says: "A country child of about ten years was carried to us badly burned. The first day she did not speak, but on the second day she put her dirty little arm around my neck, and said, 'My sister, the fire took from me my only garment, and this is not kind to my skin,' meaning the old sack in which she was wrapt. I was so thankful to be able to go to my room and bring her a soft garment. This poor child died after much suffering. The last time, as I changed the lint on her burnt chest and back, she kept whispering, 'The Lord is kind, the Lord is gentle.' Poor little one! how did she know? It was just this: she felt the comfort of cool lint and clean soft garments, and she accepted them as from the Lord Himself."—*Medical Missions.*

—Rev. C. H. Goodman, of the Free Methodist mission among the Mendi people, has arrived in England, and has told some of the terrible experiences he has past through in the native rising. There had been signs of trouble, but these were not (till too late) regarded seriously in a country the air of which is constantly filled with all kinds of stories. But when the raid actually came, the children and several of the workers were in refuge in the old town of Tikonko, while but very few were left on the mission farm. All the Monday morning many strange men had been loitering about in a threatening manner; and that afternoon a boy carrying into town a box belonging to the Johnsons was set upon. Mr. and Mrs. Johnson went to the rescue, but were both caught by the war-boys, beaten unmercifully, and their clothes literally torn from their backs, Mr. Johnson also receiving a frightful gash across the face. When Mr. Goodman and his helpers went to aid, they too were set upon; and he, with Mr. Campbell, the school teacher, had to flee into

the bush, where the latter was caught and afterward murdered. Creeping through the bush, Mr. Goodman made for the town, but the door was shut in his face, and he had again to betake himself to the bush till night, when he entered through a breach in the wall, reacht the king's compound, and from him found shelter. Disguised as a sick woman, he was taken to one of the chief's houses outside the town, and there he was hidden by night and in the dense bush by day. But he was betrayed and marcht off in the burning sun without his helmet for about three and a half hours. The people at Bumpe received him with yells of delight, and met in a big palaver to decide his fate.

—The African Training Institute, establisht at Colwyn Bay, aims to give an evangelical and industrial training to the most promising of the African converts, and to establish branch institutions on similar lines in Africa, thus sending forth to their own land self-supporting missionaries. The natives of several of the English colonies along the West Coast show great interest in the work, and have formed auxiliary committees at various places, thus bringing the institute in touch with 3,000 miles of the coast. The students hitherto represent many of the districts along the line from the Gambia down to St. Paul de Loanda. They are taken from all parts of Africa, where 600 languages are spoken.—*The Christian*

Madagascar.—The latest news the L.M.S. has received from Madagascar is of a favorable character. The persecution has abated, at least in its violent forms, and the commotion has subsided. Christians can now go about their daily business and do their Christian work. The steadfastness of the missionaries and the natives has had its reward; and the same thing is true, we believe, of the Friends' Mission and the Norwegian Mission. But quite a different story is told of the mission of the S. P. G., which seems to be going to pieces for want of a bishop. A correspondent says in the *Church Times:*

"Our mission to Madagascar has become the laughing-stock of the religious world, our enemies are triumphant, our friends are falling away, our missionaries are in despair, and their cry comes home mail after mail: 'If you think that the mission to Madagascar should be continued, let it be done with all vigor and in due form; if not, let us withdraw, for the present condition of affairs can no longer be endured.'"—*London Christian.*

—The Norwegian missionary at Sirabe, in Madagascar, reports that just in the worst time of the recent persecution 79 new members were admitted into the church by baptism, and during the course of the year 416 were baptized. That many fell away in the time of trial is not surprising. "Our native pastors have workt with a zeal which has surpast anything that could have been expected at a time like this. This is especially true of Pastor Rarifoana. His parish belongs to the district where heathenism had and still has its greatest stronghold. Here also was one of the chief seats of the insurrection, and after the battles and defeat of Sirabe there was some wounded man in every house in this district. But now things are brightening again. About 100 grown-up men and women have lately announced themselves as candidates for baptism."—*Norsk Missionstidende.*

—In a letter from Madagascar, dated December 16th, M. Escande announces that, in an interview with General Gallieni, he obtained the surrender of the last church in the Betsileo, which was still in the hands of the Catholics. If the rain

did not prevent him, he intended to go in person to take possession of it. "Then all the churches in the Betsileo will have been restored to us." There are still some to be restored in Imerina, but the number has been much reduced.—*Journal des Missions Evangéliques.*

ISLANDS OF THE SEA.

Malaysia.—It is rather a paradox that the nations most advanced in Gospel privilege and political freedom should be those whose secret or present history reveals some of the most frightful inconsistencies in their treatment of other races. The United States, Great Britain, and Holland, are kernels to which one most naturally attaches the thought of a pure Gospel and its fruits in righteousness. Yet it was the United States which had to pass through the fiercest and bloodiest civil war of modern times before its traffic in the bodies of living colored men could take end. It is Great Britain which continues to make herself the scandal of Christendom by an opium traffic which has done more to demoralize China than any other cause which can be named. And it is free Protestant Holland which has the inglorious distinction of a government which deliberately hinders the Gospel from reaching vast multitudes of its Mohammedan subjects, and which cramps and fetters the movements of the messengers of Christ more than any other government. Happily, there are not a few in Holland who feel bitterly the anomaly and danger of the governmental position, and who are not afraid to speak out. Here is a word from a recent number of the *Heidenbode*, the missionary organ of the Reformed Church of the Netherlands:

"Let us understand that, should we still longer deny the Gospel to the millions in our East, and should our government continue to obstruct the free preaching of the Gospel and the extension of the kingdom of God, then the Lord has other nations, particularly the English-speaking nations, which allow *full freedom* to carry God's Word to the natives, and which he can entrust with the government of Dutch India."

In Sir Stamford Ruffles's time, near the beginning of the century, when for a brief season England had the possession of Java, there was the fullest freedom and encouragement to preach the Gospel. Alas! that it should not be so now. May God rouse the Christians of Holland to press for the overthrow of all government hindrances.—*Medical Missions.*

—Mr. Morris Coster writes that "according to the last reports from Dutch East India there are at present in that Dutch colony 345,000 native Protestant Christians, and also 30,000 native Roman Catholic Christians, a total of 375,000. About sixty years ago there were in that colony only about 75,000 native Christians, so that in later years the number of native Christians has increast fully 300,000."

—Missionary Simon, of the Rhenish Society in Sumatra, writes that the falling off of Mohammedan converts (which followed the news of the Turkish massacres in Armenia, and the defeat of Greece) still continues. "The battle is still severe, and will be for some time. But we have a set of Christians here who really accomplish something for their religion, and it follows that these hard times cause much good fruit to ripen. I often notice with wonder how the Lord gives those who are so persecuted from without so many other trials to bear. One of our elders, Johannes, in the last year and a half, has lost his father, mother, father-in-law, son, and some more distant relations. Then came the famine, which tried him sorely; and his re-

lations said to him daily: 'See! if you had remained a Mohammedan, all this would not have happened to you;' and this and similar constant mockery he bears faithfully and loyally. There is another Christian whose little daughter I have buried to-day; she was the eighth child he had lost. The scoffs of the Mohammedans are intolerable, but he remains faithful to the Lord."—*Berichte der Rheinischen Missionsgesellschaft.*

Tahiti.—"It is my opinion," says M. Huguenin, French missionary in Tahiti, "that if a premature civilization has accelerated the depopulation of these islands, a more intelligent civilization will tend to increase the population, only by means of the Gospel. There are certain proofs of the good influence of Christianity in this respect in our Windward Isles, where the population is rapidly increasing, especially at Maupiti and Borabora, where there has been no war for a long time; where alcohol hardly ever comes, and where the fatal influence of the traders in this pest has not yet been felt. The race deserves to be preserved; it is a fine race, and might become healthy and vigorous with right hygiene and right morals. It is intelligent and desires to learn; it will educate itself, and will work when manly Christian principles have shaken off its idleness and indolence. It is very gentle; we never hear of murders and suicides here, and there are only a few men who fight in drunkenness. If the family bond is too much relaxt, still the Tahitian loves his children before everything, and is happy and proud when he sees them acquiring European knowledge. The Tahitian is a great child till his death; the future alone, a Christian future, will make a man of him, and this task is to be ours and our successors."—*Journal des Missions Evangéliques.*

NECROLOGY.

A cablegram from London, Thursday, March 23d, announced the sudden death of Rev. James Archer Spurgeon, D.D., LL.D., of West Croydon. He was found lifeless in a railway carriage of the London & Brighton Express on the preceding day. Few details have yet reacht us, but we infer apoplexy to have beeu the cause. Dr. Spurgeon was born in 1837, and was nearly sixty-two. He was for a quarter of a century the copastor of his brother, Charles H. Spurgeon, in the great Tabernacle of London. But it is not generally known that he was also the sole pastor of a large and influential church at West Croydon, where he lived, and where, for twenty-five years and more, he had been in charge of one of the best Baptist congregations in England, composed of very intelligent, educated, and prominent people, by whom he was much loved. He was a man of unusual ability and of manifold activities. He was the president of the orphanage founded by his brother, and until of late was also president of the Pastors' College. He was a man who combined capacity and sagacity, and his counsel and cooperation were much valued by his brother. He had been a prominent actor in many forms of philanthropy, was a sound biblical preacher, and a man of public worth. He leaves a wife, with one son and one daughter. His aged father, Rev. John Spurgeon, survives him, and lives also at Croydon. Dr. Spurgeon's death will leave a large lack in many directions to be filled.—A. T. P.

Rev. Michael E. Strieby, D.D., for more than thirty years secretary of the American Missionary Association, died at Clifton Springs, N. Y., on Friday, March 17th, in the eighty-fourth year of his age. His career was distinguisht by wise and self-sacrificing service from its beginning to its close. He was educated at Oberlin College. In 1864 he left the pastorate of the Plymouth Congregational Church in Syracuse to become secretary of the newly-formed American Missionary Association. Probably no man in the country was better informed concerning the work for the elevation of the colored people than Dr. Strieby. As a reformer, a pastor, a preacher, an administrator of the affairs of a great benevolent society, Dr. Strieby was wise, courageous, able, and gentle. His name will long be remembered and held in honor.

NOTICE.

The sixteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14-21, 1899. All foreign missionaries of any evangelical denomination are eligible to membership, and as such are entitled to free entertainment.

Additional information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

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